# THE SACRIFICE OF THE MASS

## AN EXPLANATION OF ITS DOCTRINE RUBRICS AND PRAYERS

*M. GAVIN, S.J.*

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# THE SACRIFICE OF THE MASS

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JOANNES CROFTON, S.J.

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# THE
# SACRIFICE OF THE MASS

## AN EXPLANATION OF ITS DOCTRINE RUBRICS AND PRAYERS

With an Introductory Chapter

BY

M. GAVIN, S.J.

7164
EVANGELICAL
SCHOOL OF THEOLOGY

*FIFTH EDITION*

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TO THE MEMBERS

OF THE SODALITY OF THE IMMACULATE CONCEPTION

FARM STREET, LONDON

THIS BOOK ON THE HOLY SACRIFICE

IS AFFECTIONATELY DEDICATED,

IN GRATEFUL MEMORY

OF OUR MONTHLY MASS AND COMMUNION

DURING TWENTY YEARS.

M. GAVIN, S.J.

114, MOUNT STREET,
LONDON, W.

*The Purification, 1903.*

UNITED THEOLOGICAL SEMINARY
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EVANGELICAL
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# INTRODUCTORY CHAPTER.

In April, 1901, I began on the Wednesday evenings in Farm Street Church a series of simple Explanations of Catholic Doctrine for Catholics and non-Catholics. The text-book was the Penny Catechism. The purpose was to explain, supplement, and illustrate that little book which contains so much in a few pages. I began with the Sacraments, and after explaining the Eucharist as a Sacrament, went on to consider the Eucharist as a Sacrifice. To the Mass some twenty-eight Instructions were devoted, and they are now published.

The earnest hope is entertained that this explanation of the Mass will help to a deeper appreciation of the greatest act of worship in the Church. It is impossible to have laboured for many years in London without painfully realizing that the Mass is neither known, nor understood, nor attended, nor loved as it deserves. Surely there are many Catholics who might with a little self-denial hear Mass, if not daily, at least sometimes in the week. If we inquire the reason from those who find time for other things and not for Mass, we shall probably learn that they do not understand what they lose. Mass is a closed book to them. The love,

self-sacrifice, and humiliation of a Divine Person lies before them in the Eucharist; they have eyes and see not. With an intelligent grasp of the doctrine of the Mass they would discover a method of discharging every obligation of the creature to the Creator, and of procuring all they want from His gracious bounty.

Let me explain simply the object of the Mass. Mass is the supreme act of worship, in which Christ as the Head of our race, offers His own Body and Blood in acknowledgment of the Creator's dominion over Him and over all mankind. Our Lord is the chief celebrant at every Mass, and at the altar renews His profession of perpetual service. Reason alone proves the obligation of giving God honour and glory. Our best is indeed small, whether we consider the deeds performed or the abject condition of every man, clad in infirmity from head to foot. Our deficiency is supplied in the Mass, which gives infinite honour and glory to God's Supreme Majesty. One Mass, for which we cannot spare half an hour, yields more honour and glory to God than the adoration of the blessed in Heaven and of their Queen. Once more. Thanksgiving is another duty of the creature to the Creator. "Thank you" are almost the first words a mother teaches her child. The duty of thanking God is so obvious that any explanation weakens its claims. The duty is self-evident. We are surrounded by the unmerited blessings of Heaven as a fish by the waters of the sea. Man is the neediest and most helpless and most ungrateful of

all creatures, and for him God has done incomparably more than for the angels. The Crib, the Cross, and the Tabernacle are three fountains of mercy and love whence grace floods this earth. Man is powerless to thank God for all His benefits. "The unsearchable riches of Christ" paid the debt of gratitude a thousand-fold in the first Mass in the Supper Room. The Church calls the Sacrament of the Body and Blood of Christ the Eucharist, which means thanksgiving, just as pain means punishment. At the Mass Christ chants His *Te Deum* in honour of His Father, or rather the Mass is His *Te Deum*, and the faithful on earth, in Purgatory, and Heaven, join the song of praise. You have received great temporal and spiritual blessings; have Mass offered in thanksgiving, and assist at the Holy Sacrifice for the same intention. And though we may not aim so high, it is useful to remember that the saints recognized mercy even in crushing sorrow. "Although He should kill me I will trust in Him." (*Job xiii.* 15.) And they thank God at the Mass for sending it to them.

Once again: We are sinners. In this all men are akin; and we need some Being to appease the anger of God, to obtain His forgiveness and to avert or lessen the punishment due to crime. Mass is the great appeasing power of the world, for Mass is Calvary over again. The scene on Calvary is re-presented to us in the drama of the Mass. Death on Calvary was the consummation of the Sacrifice. That death was caused by the separation of the Blood of our Lord

from His Body, that separation is, to use the words of the Council of Trent, "re-presented to us," placed again before our eyes in the double consecration of bread and wine. Although Christ exists whole and entire under the appearance of bread as well as under the appearance of wine, nevertheless by the words of Consecration the Body alone is under the appearance of bread, and the Blood alone under the appearance of wine. We have then here that mystical parting of the Body and Blood which makes the re-presentation of the Death upon the Cross.

We are anxious for our friends or relatives who are leading bad lives. But through the Mass we may infallibly appease to some extent the anger of God which we and they have justly incurred, and we may infallibly procure them graces, which if accepted, will lead them back into friendship with our Lord. For the soul in the state of grace the Mass infallibly satisfies a part of the punishment due to forgiven sin, wards off the chastisements of God, and obtains graces in every conjuncture of life; while for the soul in Purgatory the Mass is the surest and the quickest way of paying the debt, and releasing the prisoner from the flame. Devotions come and go in the Church. Some are more popular in one age than in another. Mass is the devotion of every age and people: it is our spiritual centre, like the sun in the heavens, shedding light and warmth over the earth. Mass can never leave us so long as this planet hangs in the firmament, and the last Mass on

earth will be the signal for the Archangel's trumpet to summon the dead to Judgment. "God Himself," says St. Alphonsus, "cannot cause any action to be performed which is holier and grander than the Mass." In one word, to obtain the conversion of non-Catholics, the release of souls from Purgatory, to avert the anger of God, to satisfy His justice, to thank Him for countless favours, to obtain grace in special needs, Mass is the surest and speediest, because the heavenly appointed, means.

I have also endeavoured to explain in this book the Rubrics of the Mass.

By the Rubrics are meant directions which the Church has laid down for the fitting celebration of the Holy Sacrifice. The word Rubric is taken from the Roman law, in which the titles, maxims, and principal decisions were written in red (*ruber*). Burchard, the master of ceremonies under Innocent VIII. and Alexander VI., first set out, so says Le Brun, the ceremonies of the Mass in the Roman Pontifical printed at Rome in 1485. The ceremonies were finally arranged more or less in the present form by Pius V. when he revised the Missal in 1570. Various rites, such as the Ambrosian, Mozarabic, Carthusian, Dominican, and others are approved by the Church; the Rubrics at these Masses are somewhat different from those of the ordinary Roman Mass. The history of the Rubrics is full of interest to any student. The Rubrics, says Le Brun in his famous work on

the Mass, are so many signs which express thought more plainly than words. (Vol. I. Preface, p. 16.) Some Rubrics carry us back to the very earliest time: they are speaking records of the past. "Let us all remember this," says the Bishop of Newport in his beautiful work (*Our Divine Saviour*, p. 282), "there is not a ceremony of the Mass, not a prayer, not a genuflexion, not a vestment worn which has not been prescribed by ancient saints, if not by the Apostles themselves, and which has not upon it the stamp and sanctity of a hoary and venerable tradition. There is not a symbol of office in the country, not a crown or a flag, a chain or a robe, which is not of yesterday, compared with the stole and chasuble of the priest at the altar."

It will interest our readers to know that there is hardly a Rubric ever used which may not yet be found, either whole or in part, in the ceremonies employed in the Church to-day. If we do not find it in High Mass we shall find it in Low, if not in the Mass of a priest, at least in that of a Bishop or perhaps in the Pope's solemn Mass, said three times a year on the feasts of Christmas, Easter, and SS. Peter and Paul. Sometimes rites no longer seen in the Roman Mass, still find a place in the rites peculiar to certain Religious Orders or in Votive Masses. Let us illustrate our meaning by examples.

To begin with, the derivation of the word Mass reveals the existence of a rubric which for ages has

passed away. Mass comes to us from the Latin *Missa*. *Missa* is another form of *Missio*, meaning dismissal, just as *collecta* (a collect) is another form of *collectio*, and *repulsa* of *repulsio* in the line from Horace, *Virtus repulsæ nescia sordidæ*, not to quote other examples. Now, in the Liturgy there were two solemn dismissals—first, of the catechumens after the Gospel; next, of the faithful at the end of the Service. The word for dismissal came to denote the Service from which there were two solemn dismissals. If further, it be asked why the catechumens were dismissed after the Gospel, the answer requires a brief explanation of what is called the Discipline of the Secret (*Disciplina arcani*). By the Discipline of the Secret, we mean the custom which prevailed in the early Church, say, from the end of the second to the close of the sixth century, of concealing from heathens and catechumens under instruction for the Church the most sacred doctrines of the Faith. This secrecy was preserved by the early Christians from the natural fear that the knowledge of their doctrines might increase the violence of persecution, or expose such doctrines to ridicule or profanation. The catechumens were ordered to withdraw after the Gospel and sermon, because at that point the preparation for the Sacrifice begins.

Another rubric still in daily use reminds us of the Discipline of the Secret, though some of our readers may be unaware of the connection. Why is the *Pater noster* said audibly at Mass, and in secret at the Little

Hours and the various Offices of the Church? Benedict XIV., a safe authority, gives the reason. He informs us (*The Mass, bk. ii. p.* 113) that the Creed with the *Pater noster* were among those prayers never recited in the public Services of the Church at which pagans and catechumens assisted. Both pagans and catechumens had left the church at the *Pater noster*, hence there was no reason for saying the *Pater noster* inaudibly; but as pagans and catechumens were allowed to be present at Prime, Vespers, Matins, &c., the *Pater noster* in their presence was said in secret. And the custom lives to this day.

Let us take a few more instances. The priest's berretta at Mass dates from about the tenth century. Before that time the amice served as a covering for the head. Even at the present time many Religious wear the amice over the head until the beginning of Mass, when they cast it back between the shoulders.

Why is it the custom for the priest to vest in the sacristy and the Bishop at the altar? In earlier ages (as now on solemn occasions) the Bishop was received at the church door, a procession was formed, and the Bishop was conducted to a side altar where he vested before the principal Mass, and remained seated to receive the homage and offerings of the congregation. The Bishop then proceeded to the high altar and Mass began. In time the procession ceased, the Bishop's vestments were transferred to the high altar, and he vested as now within the sanctuary. There was no

procession or solemnity before the priest's Mass, and he naturally vested in the sacristy. The Psalm *Judica* was not generally recited at Mass before the ninth century, its omission at Masses for the Dead and during Passiontide takes us back to the Mass in the earlier ages when the *Judica* was never said. The maniple originally served the purpose of a handkerchief. It was pinned to the priest's arm before he ascended the altar. The custom is now observed at the Bishop's Mass; he receives the maniple at the *Indulgentiam* after the *Confiteor*. The sign of the Cross is made at the *Introit* because it begins the Mass: the *Kyrie* at Low Mass is said in the centre of the altar, while the old custom of saying it at the Epistle side is still kept at High Mass. The *Gloria in excelsis* was said at Mass until the eleventh century by Bishops only on Sundays and feasts, and by priests only at the Mass of Easter Sunday. The *Pax vobis* said by the Bishop after the *Gloria* instead of the *Dominus vobiscum*, is taken, according to some writers, from the *Gloria*, and is possibly a vestige of the Bishop's privilege.

Benedict XIV. gives another and far better explanation. Bishops say *Pax vobis* after the *Gloria* on festivals. If the *Gloria* be not said, the Bishop's salutation is the same as the priest's, *Dominus vobiscum*. The Bishop possesses the fulness of the priesthood, and therefore more closely represents Jesus Christ than a simple priest. And *Pax vobis* was our Lord's greeting to His disciples in the joy of the Resurrection. These

words, then, are fittingly said after the *Gloria*. In the other salutations at Mass the Bishop says the *Dominus vobiscum* to show that he is counted in the number of priests.

At High Mass, the deacon, before saying the *Munda cor meum*, places the Missal on the altar. This reminds us of the ancient times when the Gospels, as a mark of honour and respect, lay on the altar upon a stand during Mass. We have now only one Missal on the altar at Mass, in the earlier centuries two or three books were used. Various customs still survive during or after the Offertory, which link the present with the past. Thus, the *Oremus*, as said immediately before the Offertory, seems meaningless in its present position unless it refers to a prāyer formerly inserted before the antiphon which we now call the Offertory. For a thousand years the faithful at the Offertory, as mentioned in this book, made their offering of bread and wine for the altar, and wheat, oil, honey, and other gifts for the support of the clergy. We are reminded of this custom by two very striking Rubrics which occur at the ordination of the priest and the consecration of a Bishop. The Roman Pontifical directs that after the Offertory has been read by the Bishop each of the newly-ordained priests is to offer a lighted candle to the Bishop, while the recently consecrated Bishop is to present to the consecrating Bishop two lighted torches, two loaves, and two barrels of wine. Some of us may have wondered why the subdeacon at High

Mass takes the paten from the deacon, after the oblation of the chalice, and covering it with a long veil holds it at the foot of the altar until the end of the *Pater noster*. The Church is very conservative, and sooner than part from an old custom she retains it, though its *raison d'être* has ceased. The custom can be traced to the time when the faithful offered bread and wine on the paten. As these offerings were large and larger hosts were customary then, the size of the paten was in proportion, and being inconvenient on the altar, it was removed and kept by the subdeacon until needed again by the priest.

Let us pass now to another vestige of an ancient Rubric kept in a Votive Mass. The nuptial blessing is given in the Mass for the Bride and Bridegroom after the *Pater noster* and again after the *Ite Missa est.* Why is the blessing given after the *Pater noster?* The blessing is the survival of a ceremony which has long ceased to exist. Bishops in the earlier centuries gave a special blessing after the *Pater noster* and again before the Communion. The special blessing to the bride and bridegroom in this place reminds us of that blessing given by the Bishop. The second prayer at the end for bride and bridegroom was found in the nuptial Mass before the practice began of a priest blessing the congregation after the *Ite Missa est.* And it naturally keeps its place.

Once more. In churches abroad and at home men sometimes occupy one side of the church and

women the other. One reason for this separation of the sexes was because of the kiss of peace given after the *Agnus Dei*. In ancient times the *pax* or kiss of peace was common to every High Mass (except Solemn Requiem), and at least every male member of the congregation received it. Now the *pax* is given only at High Mass to those who are in the sanctuary. But the separation of the sexes sometimes continues, although one special motive of the separation has disappeared.[1] Finally, let me give one more instance of a rite which is no longer allowed in the Mass of a priest or Bishop, and is found in the solemn Mass of the Pope. Up to the twelfth century Holy Communion was administered to the faithful under both kinds. By the Council of Constance, in 1414, the celebrant only is allowed to receive under both kinds. When the laity communicated under both species, other chalices besides that used by the priest were employed; the deacon usually administered the Chalice, and the people drank the Precious Blood through a tube. At this day during the Mass said by the Pope over the tomb of the Apostles at Christmas, Easter, and SS. Peter and Paul, the deacon and subdeacon are privileged to partake of the Precious Blood. A solitary instance of a usage still surviving which was almost universal in the Church for at least eleven hundred years.

The reader will find the Rubrics explained in their proper place where the meaning is not self-evident.

[1] In the early Church, women were always separated from men, not merely at Mass, but at all public worship.

And now I pass to the third motive of this volume—

THE EXPLANATION OF THE PRAYERS IN THE ORDINARY OF THE MASS.

On this the greatest possible stress has been laid. The prayers at Mass are the prayers of the Church and their importance cannot be exaggerated. The Church is responsible for these prayers. She watches over every word in the Mass with anxious care and is keenly jealous of the least alteration or addition. In proof of this we may mention that about 1814 the Holy See was petitioned to add the name of St. Joseph to the list of saints in the prayer *Communicantes* in the Canon. The request was refused. Not all prayers, however holy and beautiful, even written by saints in approved manuals of devotion, can claim to be called the prayers of the Church. Much misunderstanding is abroad on this subject. By the prayers of the Church we mean pre-eminently the Scriptures (for in a sense Scripture from Genesis to the Apocalypse can be called one long prayer), and such prayers as are prescribed in the Mass and in all liturgical Services, or in those rites, Ambrosian, Mozarabic, Carmelite, Carthusian, Dominican, &c., &c., which the Church has approved. In these she teaches her doctrine and preserves her creed. The well-known theological axiom must not be forgotten, *lex supplicandi est lex credendi*—her prayers are the rule of her belief. It may safely be said that the prayers at Mass are the warmest outpourings

of the Church's loving heart in the sublimest act of worship which earth offers to Heaven. No words can possibly exaggerate the beauty of these prayers or the reverent tenderness they display for the sacred Majesty of God. Every feeling of the heart finds adequate expression in her supplications as she mourns and rejoices, thanks, beseeches and invokes her Spouse. These prayers are recommended by every consideration that excites devotion. As the prayers of the Church they are in matters of faith divinely preserved from error, and they teach us how to pray as no other prayers can. They bear the consecration of age. The Canon, as we read it to-day, is almost unchanged since the beginning of the seventh century, 604, when St. Gregory the Great died. For 1,300 years, then, virgins and martyrs and confessors, the needy and the weary and the heavily laden, the penitent sinner, the innocent child, the monarch in his palace, the prisoner under sentence of death have found all the heart longs for in the very same words which we say to-day in hearing Mass. Why are these prayers so little used by the Catholic laity? Why is the popular manual preferred to the Missal? Why are the prayers of a man dearer than the prayers of the Church? The only answer is that the Ordinary of the Mass is not known and studied, and therefore is not appreciated and loved as it deserves. The prayers of Mass demand and abundantly repay the same study which a diligent student gives to his classical author or to some splendid passage in Shakespeare, Dante, or

Milton. Remember that the Mass has the privilege of arousing the warmest love of the saint and the undying hatred of the heretic. Whenever heresy arises, its most bitter persecution is reserved for the Mass, and in no land did that persecution wax more furious than in England. A love of the Mass is an infallible test of a nation's faith; where devotion to Mass is weak, the faith is certain to wane. If you wish to find a people who have kept the faith through an almost passionate love for the Mass, look at Ireland, where in Dublin alone some 40,000 hear Mass daily.

To increase the love for Holy Mass I have endeavoured to explain every word and allusion found in the Ordinary of the Mass which throws light on the doctrine of the Blessed Eucharist, as also those expressions and phrases which to many are unintelligible because they may never have been explained.

This little book is meant for all classes; for the educated and the labouring man, for the home, the convent, ecclesiastical seminaries, for boys and girls at school, and especially for converts. Priests may sometimes find in it thoughts of saints and theologians that will make the privilege of ministering at the altar even more highly prized.

In conclusion, I have to express my deep indebtedness to the following works: Rock's *Hierurgia*, the *Catholic Dictionary* (Sixth Edition, 1903), Le Brun's famous treatise on the Mass, Canon Oakeley's *Explanation of the Ceremonies of the Mass*, Benedict XIV. on the

Mass, Father Hunter's *Outlines of Dogmatic Theology*, Father Gerard's *Religious Instruction for Catholic Youth*; and, above all, to the most valuable compilation in two volumes by Dr. Gihr—*Le Saint Sacrifice de la Messe, Son explication dogmatique, liturgique et ascétique.* His book cannot be too highly praised; besides its intrinsic merits, the learned author has grouped together passages from great theologians and saints, our safest guides on the Doctrine, Rubrics, and Prayers of Mass.

Scripture Manuals are arranged for the Oxford and Cambridge Local Examinations, and were the Ordinary of the Mass the subject for Examination, it is hoped that this book would to some degree help the student to pass in its Doctrine, Rubrics, and Prayers. Instruction is my object; and on instruction solid piety is founded.

For convenience an Index is added at the end.

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QUESTIONS ON THE INTRODUCTORY CHAPTER.

1. What is meant by Rubrics? Why so called? To whom are we indebted for the Roman Pontifical?
2. Give the derivation of the word Mass.
3. What is meant by the Discipline of the Secret?
4. Why is the *Pater noster* said audibly at Mass, why secretly in various offices of the Church?
5. Explain the origin of the *Pax vobis* said by the Bishop after the *Gloria*.
6. Why at High Mass is the paten taken from the altar and held by the subdeacon until the *Pater noster*?
7. How long was Communion under both kinds given to the laity? When and why did it cease? Is it given at any Mass now?

EVANGELICAL
SCHOOL OF THEOLOGY

# PREFACE TO THE SECOND EDITION.

The Second Edition of this book on the Sacrifice of the Mass has been carefully revised and corrected. By the kindness of friends, errors were pointed out to me which had crept into the text, and they, it is hoped, have been removed.

Some additions have been made in the body of the book and an Appendix has been added on the Language of the Mass. Many non-Catholics and some well-meaning Catholics are earnest in their demand for the use of the vernacular in Church Services. There can be no objection to the vernacular in Services which are extra-liturgical; but we have endeavoured to show that the law which prescribes Latin as the language of the Mass in the Western Church is another proof of the wisdom more than human which guides her counsels.

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114, Mount Street, London, W.
*Whit Sunday*, 1903.

## PREFACE TO THE FOURTH EDITION.

The Fourth Edition of this little book is now offered to the public. Alterations have been made in the order of the Chapters, with some slight additions here and there in the body of the book. The Language of the Mass, which formed an Appendix to the Second and Third Editions, appears here as Chapter VI. Mass in the Eighth Century is the subject of Chapter VII. Gihr's *Holy Sacrifice of the Mass: Christian Worship, its Origin and Evolution*, by Mgr. Duchesne, and *Ordo Romanus Primus*, with Introduction and Notes by Mr. E. G. Cuthbert F. Atchley have helped me considerably in writing the fresh Chapter. But chiefly am I indebted to Father Herbert Lucas, S.J., of Stonyhurst College, for his kindness in revising and correcting the Chapter.

May I hope that from the study of these few pages, some laymen and students in Ecclesiastical Seminaries, will be induced to consult the works of great liturgists, living and dead?

Questions are added at the end of the Chapters.

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EVANGELICAL
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# CHAPTER the FIRST.

## THE DOCTRINE OF THE SACRIFICE OF THE MASS.

The Eucharist is both Sacrament and Sacrifice. There are several points of difference between the Eucharist as a Sacrament and as a Sacrifice. The efficacy of the Sacrifice lies in its being offered, and of the Sacrament in its being received. The Eucharist as a Sacrament increases our merit, and gives to the soul all the advantages that food gives to the body. As a Sacrifice the Eucharist is not only a source of merit but also of satisfaction for sin. The Eucharist as a Sacrament benefits alone the person who communicates: the graces and blessings obtained through the Sacrament for others are due to the goodness of God. But as a Sacrifice the Eucharist is offered for and benefits the whole Catholic Church, and its satisfactorial power is extended to all faithful Christians living and dead. Lastly, the chief end of the Holy Eucharist as a Sacrament is our own sanctification, while its chief end as a Sacrifice in the Mass is the supreme worship of God. There is consequently a clear difference between the Eucharist as a Sacrament and as a Sacrifice.

The Council of Trent (*Sess. xxii. can.* 22) defines the

Mass to be a true and proper Sacrifice; and says "it is one and the same Victim and the same Offerer now offering by the ministry of His priests Who then offered Himself on the Cross, only the manner of offering is different." The Council has not defined a Sacrifice. Sacrifice is commonly held to be an offering of a substantial thing made to God by a fitting minister through its destruction, or equivalent destruction. Sacrifice is made to God alone;[1] His supreme dominion over life and death is shown in the destruction of the victim, who is slain instead of the sinner in acknowledgment of his guilt to appease the anger of God.

The Mass, according to the Penny Catechism, is the Sacrifice of the Body and Blood of Jesus Christ, really present on the altar under the appearances of bread and wine, and offered to God for the living and the dead.

In the Mass there is all that we need for a true Sacrifice: (1) a visible thing, *i.e.*, the Body and Blood of Christ under the appearances of bread and wine; (2) the offering is made by Christ through His minister; (3) there is the mystical destruction in the separate consecration of bread and wine; (4) Mass is offered to God alone—never to saints or to our Lady; (5) Mass is offered for the living and dead, "for all faithful Christians living and dead," as the Church says at the Offertory.

### Questions on Chapter I

1. State clearly the difference between the Eucharist as a *Sacrament* and as a *Sacrifice*.
2. What is meant by a *Sacrifice?*
3. Show that in the Mass, as defined by the Council of Trent, there is a true *Sacrifice*.

[1] See Trent, Sess. xxii. cap. 3, where the Council teaches that though the Mass is said in honour and in the memory of the Saints, sacrifice is offered not to them but to God alone who crowned them.

## CHAPTER the SECOND.

### THE ESSENCE OF THE MASS.

We have to distinguish between the essence of the Mass and an integral portion of the Mass.

By the essence of a thing we mean that by which the thing is what it is; flour and water are of the essence of a loaf of bread. By the integral portion of a thing we mean something needed to its completeness though not to its existence. The body of a man with an arm cut off is still a human body though not perfect.

Nearly all theologians are agreed that the essence of the Mass consists in the consecration of the bread and wine at the Elevation. Most certainly were a priest to say all the prayers at Mass and to omit the Consecration, there would be no Sacrifice. There would then be a bare commemoration of the Sacrifice of Calvary—just what the Council of Trent defines the Mass *not* to be. (*Sess. ii. can.* 3.)

Why are nearly all the theologians agreed that the essence of the Mass consists in the Consecration under two kinds? Because the Consecration under two kinds represents the mystical death of Jesus Christ.

The Council of Trent defines the Mass to be a real Sacrifice—also a re-presentation of the death of our

Lord. Mass is a commemoration of the death of the Lord, a showing forth of the death of our Lord.

In the consecration of the bread and wine we find all that is needed. For the Sacrifice of the Cross consisted in the death of our Lord, and the death of our Lord was caused by the shedding of His Blood.

To be a sacrifice there must either be a real death or a mystical destruction of the victim. A real death there cannot be in the Man Christ, for Christ died once, and dies no more.

The mystical destruction (mystical, that is, by sign or symbol, not real), a showing forth of the death of our Lord, is seen in the double Consecration. For in virtue of the words of consecration the Body alone is under the appearance of bread, and the Blood alone is under the appearance of wine. Our Lord's death was due to the separation of His Body and Blood, and as by the force of the words at the consecration there is a separation of the Body and Blood, there is a re-presentation, a re-enactment, a showing forth of the death of the Lord.

By these words, "Do this in commemoration of Me," as the Council of Trent (*Sess. xxiii. can.* 2) has defined, our Lord commands all priests to consecrate in both kinds, bread and wine, and the consecration in both kinds makes the Sacrifice. If the priest consecrates bread only, or wine only—there is no Eucharistic Sacrifice—our Lord's command has not been fulfilled.

Receiving under both kinds is for the priest a strict obligation because of our Lord's command. The Communion of the priest belongs to the integrity or completeness of the Sacrifice.

So strictly does the Church interpret this obligation

that should a priest faint or die after consecration of the bread, another priest, if one be available. must consecrate the wine and finish the Mass, even though he has broken his fast. The Communion of the priest under both kinds is enjoined, as just stated, by Divine command and required for the completeness of the Sacrifice; in such a case the law of fasting before Communion yields to the higher law of God to complete the Sacrifice by receiving under the appearance of wine.

It may be asked what is the difference between the Mass at the Last Supper and the Mass said to-day by the priest? In the Mass at the Last Supper (1) Christ celebrated in person, and He now celebrates by the ministry of His priests; (2) Christ at the Last Supper consecrated a mortal Body, His own, which was to die on the morrow; the priest now consecrates the immortal Body of Jesus Christ; (3) Christ at the Last Supper by His Mass merited and satisfied afresh; in the Mass as said by the priest, there is no new merit or satisfaction. The Mass is only the application of the merits and satisfactions gained by Jesus Christ on the Cross.

## THE FOUR ENDS OF SACRIFICE.

The four ends of Sacrifice are—(1) for God's honour and glory; (2) in thanksgiving for all His benefits; (3) to obtain pardon for our sins; (4) to obtain all graces and blessings through Jesus Christ.

First; for God's honour and glory. Honour is the outward expression of the inward respect the heart feels; glory means knowledge and praise. The honour is greater in proportion to the thing offered, to the service rendered; its value chiefly depends on the position

of the person who pays the honour. In Mass the thing offered is infinite, namely, Jesus Christ the Victim, and the Offerer is infinite also, the same Jesus Christ. From every point of view then the Sacrifice is of infinite value.

Once more. The Mass is Calvary over again. Not by His life but by His death He redeemed our sins on the Cross. In the Mass there is the repetition of the humiliation of the Cross. Christ as a Victim is shown to us under the appearances of bread and wine—the double consecration which by force of the words parts the Body from the Blood and the Blood from the Body, is by this, as we have just seen, the "memorial" of the death of Christ, a re-presentation of the shedding of His Blood on the Cross, a showing forth of the death of the Lord. *Consummatum est* means, amongst other things, that the greatest act of honour and worship has been paid to God.

Secondly; Mass is offered in thanksgiving for all His benefits.

The word Eucharist means thanksgiving, and the Church in calling the Blessed Sacrament thanksgiving teaches us one of the ends of Its institution.

The Preface is the introduction to the Canon as a preface is the introduction to the book. The introduction often explains the purpose of the book. The words of the Preface, **Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere**—"It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee," would be meaningless unless thanksgiving were included in the Sacrifice about to begin.

Since everything that we have and all that we are come from God, reason teaches that we are

bound to thank God for all that He has done for us. Our thanks are unworthy of Him, as we are sinners and He is infinitely holy. Mass supplies our deficiencies, and the offering of the Divine Victim to the Father by Jesus Christ Himself is of infinite value independently of the virtues and vices of the priest who celebrates. The Church again insists on thanksgiving in the *Gloria in excelsis*, in the familiar words: **Gratias agimus tibi, propter magnam gloriam tuam**—"We give Thee thanks for Thy great glory." This is the very highest form of thanksgiving in which all thought of self is lost in gratitude for the glory which encircles the Godhead. Mass then infallibly, as the work of Christ and offered by Christ, gives glory and thanksgiving to God.

Thirdly; Mass is offered to obtain pardon of our sins. Two things are to be considered in sin—(1) its guilt; (2) its punishment. Mass as it helps to the forgiveness of sin is propitiatory, in its power of cancelling punishment it is satisfactory. The Council of Trent teaches (*Sess. xxii. ch.* 2) that this "Sacrifice is truly propitiatory, and that forgiveness of sins and of enormous crimes is obtained by those who with a true heart and right faith, with fear and reverence, contrite and penitent, approach to God." The Mass then obtains the pardon of mortal and venial sins and of the temporal punishment due to sin.

The Mass as propitiatory *appeases* the anger and justice of God. "The Lord, being *appeased* by the offering of this Sacrifice, granting grace and the gift of repentance, wipes away crimes and even enormous sins." (*Council of Trent, Sess. xxii. ch.* 2.) A distinctive effect of this Sacrifice is that by it God is appeased, as a man forgives an offence on account of some homage which is paid him. For Mass does not

forgive sins directly and immediately, like Baptism and Penance. Mass appeases the anger of God, and obtains from Him the grace of repentance. Man can, if he chooses, reject the grace and remain in sin; the free acceptance of this grace enables the creature to turn to God by Faith, Hope, Charity, and Sorrow, and thus to receive worthily those sacraments which of themselves forgive all his sins.

The propitiatory power of the Mass disarms God's justice; the impetratory power draws down His mercy. Indirectly Mass causes the conversion of sinners as a propitiatory Sacrifice appeasing God's anger, leaving scope for His mercy; in so far as it is impetratory, it obtains the grace of repentance, which may be accepted or rejected. The propitiatory power is infallible as Christ's work, that is, the Lord is in some ways appeased, though to what extent cannot at present be known. This depends on the free-will of God and on the dispositions of the creature.

The power of the Mass to forgive sins is more clearly understood by selecting a particular case. Let us take a simple illustration. Suppose a mother has a Mass offered for each of her sons, John and James. John is leading a bad life; James is a practical Catholic and is free from mortal sin. What effect on John has the Mass said for him? It may be altogether barren of result, because John can reject, if he likes, "the grace and gift of repentance," which the Council of Trent speaks of. (*Sess. xxii. ch.* 2.) We are certain at least of this; first, that Mass necessarily and infallibly appeases to some extent the anger of God which John has provoked by his sins; secondly, that it obtains from God necessarily and infallibly grace which, though not always of itself sufficient at the moment to cause John's conver-

sion, goes some way towards it. Many Masses may be needed before John's conversion is secured. If John does what in him lies he will get further grace to stir his heart to repentance, and to seek reconciliation and pardon in the Tribunal of Penance. The Council of Trent, in the passage quoted above, must not be understood to teach that Mass of itself forgives "enormous crimes." Mass does not forgive the sins of John. Mass wins for John, supposing he accepts and uses the grace offered, the additional grace to make a good confession, and thus to have his sins forgiven.

Let us now turn to James, who is free from grave sin. What benefit does he receive from the Mass said for him? First, that Mass as the action of Christ, who is the chief Celebrant in every Mass, necessarily and infallibly satisfies for some of the temporal punishment due to past sins, the guilt of which has been forgiven; secondly, as an impetratory Sacrifice it obtains fresh graces for James, strengthening him against temptation or fall, enabling him to lead a holier life and to persevere in God's service.

By Mass also (*Council of Trent, Sess. xxii. ch.* 1) we obtain forgiveness of daily small faults through those actual graces which urge us to sorrow and repentance. For no sin great or small is ever forgiven, after we have come to the use of reason, without sorrow and purpose of amendment.

Mass remits the punishment of the living due to mortal and venial sins after the guilt has been forgiven in virtue of its being satisfactory. This remission is infallible, relying on the merits of Christ; but to what extent punishment is remitted remains unknown. St. Thomas says: "Although this offering of the Mass, so far as its quality goes, is sufficient to cancel

all the pain due to sin on this earth, nevertheless it is satisfactory to those for whom it is offered or to the offerer according *to the quality of his devotion*, and not for all the punishment due to his sin." (*S. Th.* 3. *q.* 79. *ad* 3.)

In the case of the dead, Mass infallibly cancels a portion of the punishment in Purgatory, though how much we cannot tell. The Church sanctions a perpetual Mass for the same soul, and thereby admits that she does not know how far the satisfactions of Christ are applied to that soul.

Further, it should be remembered that the propitiatory or appeasing power of the Mass saves the world in general and men in particular from many punishments which otherwise their sins would receive, such as war, famine, plague, sickness, and other temporal misfortunes.

Fourthly; the impetratory power of the Mass obtains all graces and blessings through Jesus Christ. If all prayer be a means of obtaining graces and blessings from God, prayer joined with Sacrifice, as in the Mass, ought to be more powerful still. Are our petitions as made through the Mass infallibly heard? Yes, if they be for our good and in accordance with God's Providence. But the power of the Mass as a means of obtaining a favourable answer to our prayers depends on the dispositions of the person for whom it is offered, and of the person who offers.

We have considered the Mass with Jesus Christ as Chief Celebrant, and those graces and advantages which, because of the Chief Offerer, are placed within our reach, if we choose to take them. These graces are obtained *ex opere operato*, by virtue of the act done.

Mass for the Dead, or a Black Mass, as we familiarly call it, so far as concerns the essential part of the Sacrifice,

the offering of the Body and Blood of Jesus Christ, is the same in value as Mass for the living. But if we consider the value of the prayers, that Mass, according to the teaching of St. Thomas, is more profitable to the soul in which there are fixed prayers for the dead and the dead only. The devotion of the priest who says Mass for the dead, or of him who has the Mass offered, or the intercession of the Saint in whose honour the Holy Sacrifice is celebrated, may more than compensate for the loss of those accidental graces which belong to the Requiem Mass. (*S. Th. Supplem. q.* 72. *a.* 9. *ad* 5.)

Mass said by a bad priest is of the same value as said by a good one, so far as the essential value of the Mass is concerned. But it is certain that the better disposed, the holier, the more fervent a priest is, the greater grace and glory he merits with God: he obtains more graces for others and secures for himself a larger share in our Lord's satisfactions. (Sporer, *Theol. Sacram. p. ii. ch.* 5.)

### Questions on Chapter II.

1. In what does the *essence of the Mass* consist?
2. Show that in the Mass there is a *re-presentation and Commemoration of the Death of our Lord.*
3. If bread or wine alone be consecrated, is there a *true Sacrifice?*
4. State the *difference* between Mass at the Last Supper and Mass as said by a priest now.
5. Explain how Mass obtains the *pardon of mortal sins.*
6. Explain how Mass obtains the *pardon of venial sins.*
7. What is meant by the Mass (1) as *propitiatory*, (2) as *satisfactory*, (3) as *impetratory?*
8. Is there any difference between Mass said by a *good* and by a *bad priest*, so far as the faithful are concerned?
9. What is meant by *Jesus Christ being the chief offerer* in the Mass and what benefits do we derive from that fact?

## CHAPTER the THIRD.

### THE CONSECRATION OF THE ALTAR.

Four words are inseparably connected: Sacrifice, Priest, Victim, Altar.

Sacrifice as we have seen is a supreme act of worship offered to God alone by a lawful minister to show God's supreme dominion and to satisfy for sins. A priest by his ordination has the power of consecrating the Body and Blood of Jesus Christ and of absolving from sin. A priest offers Sacrifice. The Victim is the thing offered in sacrifice.

The altar is the place where the Sacrifice is offered. "We call all that," says Bellarmine, "the altar where the Victim is sacrificed that has been made by the hands of the priest." (*De Missa, vol. i. ch. xxvii.*)

The altar is the most important object in the church. The church is erected for the sake of the altar and not the altar for the church. Remove the altar, and the *raison d'être* of the church has gone.

The altar is for the Blessed Eucharist. "In the Blessed Eucharist," says St. Thomas, "there is contained the cause of all sanctity, therefore everything connected with the Blessed Eucharist is consecrated; the priests, ministers, vestments, the vessels appertain-

ing to the Sacrifice, are consecrated." (*S. Th. vi. Dist. q.* 1. *a.* 2.)

Blessings are divided into two classes: (*benedictiones invocativæ*) blessings that invoke God's favour and protection merely, and blessings that set things aside to the service of God alone (*benedictiones constitutivæ*). Those things belong to the first class, which after being blessed are still retained for man's use and benefit, *v.g.*, food blessed in the grace before meals. The second refers to the sacred vestments and such-like things, and in a much higher degree to the altar consecrated by chrism and the holy oils.

The altar may be of wood or stone. The latter being more durable is preferred. The altar on which our Lord is said to have instituted the Blessed Sacrament preserved in St. John Lateran at Rome, and the altar at which St. Peter is thought to have said Mass still existing in the same church, are of wood.

The horizontal slab of wood or stone forming the top of the altar is called the Table, on which the Sacred Body rests given to man as Food; while the whole altar, partly from its shape and partly from its connection with the Sacrifice, and because it holds the relics, is described as the tomb.

We speak of a fixed and of a portable altar, or altar-stone. A fixed altar consists of a single block of stone or wood, or it has a table, as the Pontifical describes, united by cement to the base, so as to be irremovable.

In a portable altar the altar stone can be separated from its base without losing its consecration.

The portable altar, a square piece of stone let into the altar, is to all intents the altar. It should be large enough to hold on its surface the Chalice and Host.

On the fixed altar, as on the altar-stone, five crosses are engraved, one at each corner and one in the centre.

The altar is consecrated by a Bishop or by a priest specially delegated by the Pope.

The most essential parts of the rite consist in the anointing with chrism (to indicate according to Gavantus the richness of grace) and the placing of relics in the sepulchre or aperture made in the altar-stone and afterwards filled up. (*Catholic Dictionary, p.* 23.)

The Bishop makes five crosses on the altar-stone with his thumb, which he has dipped in a preparation of water, ashes, salt, and wine specially blessed.

An essential part of the consecration is depositing the relics of the martyrs in the altar: *per merita sanctorum tuorum quorum reliquiæ hic sunt*—"by the merits of Thy saints whose relics are here"—relics properly so called, that is, portions of the bodies of martyrs, not merely the clothes they wore, or things they possessed, must be buried in the altar. Relics of martyrs, not confessors, are selected because there is a close connection between the martyr who dies for the faith and the Sacrifice of Calvary, where Christ, the King of Martyrs, shed His Blood for the Gospel which He taught, the faithful whom He redeemed, and the Church which He founded.

During the Anglo-Saxon times, instead of the relics of martyrs, the Sacred Host was buried and enclosed in the sepulchre of the altar. The reason of this practice was perhaps the great difficulty of communicating with Rome in those days and in obtaining portions of the saints' bodies. (*See Father Bridgett's History of the Blessed Eucharist in Great Britain.*)

A word as to the Tabernacle.

In England, before the sixteenth century, the Blessed Sacrament was suspended in a case from the ceiling over the high altar, and deposited in a pyx, which may have been under lock and key. In France and in the East the vase was in the form of a dove hung from the ceiling—the practice never seems to have existed in Italy.

In Scotland there are at this day several instances of the Sacrament House, where the Blessed Sacrament was kept in the church. There still exist the survivals at least of the Sacrament House in some parts of Germany.

Tabernacles, as we now see them in England, date from some period of the sixteenth century.

Altar-cloths are blessed by the Bishop or a priest authorized by the Bishop. They are three in number, or one cloth doubled with the top cloth lying over it. The latter should cover the altar and reach the ground, the under cloths cover the table of the altar.

## Questions on Chapter III.

1. What is meant by *Priest*, *Victim*, and *Altar?*
2. What is meant by and what required for the *Consecration of an Altar?*
3. Why are the *relics of martyrs placed in the Altar?* Was the Blessed Sacrament ever *enclosed in the sepulchre of the Altar?*
4. What is a *Tabernacle*, and a *Sacrament House?*

# CHAPTER the FOURTH.

## THE VESTMENTS AT MASS.

"The Liturgical vestments of the Christian ministry are merely the costume worn by civilians of the Roman empire in the fifth and sixth centuries. In the days of Pope Celestine (423—432), there was at Rome no liturgical costume distinct from that of a lay civilian." (*Ordo Romanus Primus*, with Introduction and Notes by E. G. Cuthbert F. Atchley, p. 26.) Mr. Atchley goes on to quote a letter to the Bishops of the Provinces of Vienne and Narbonne in which Pope Celestine condemns any departure in liturgical dress from the ordinary costume.

Vestments are always blessed by the Bishop or priest before being worn at the altar. The vestments worn during Mass are the amice, alb, girdle, maniple, stole, and chasuble.

The amice was originally a covering for the head and shoulders. It now consists of one oblong piece of linen with two strings and with a cross in the centre. Members of many Religious Orders wear the amice over the hood while they advance to the altar for Mass, and in beginning the Mass let down the amice on the shoulders. The amice is their berretta or priest's cap, which is taken off at the beginning of Mass. A berretta is a square cap with three or sometimes four corners. The four-cornered berretta belongs to Doctors of Divinity. "At Rome," says Benedict XIV., "and in most churches,

the berretta was unknown as late as the ninth century. Its ecclesiastical use began when priests gave up the ancient custom of covering their heads with the amice till the actual beginning of the Mass." (*Cath. Dict. p.* 86.)

As the priest puts on the amice he repeats the words: *Impone, Domine, capiti meo galeam salutis ad expugnandos diabolicos incursus*—"Place, O Lord, on my head the helmet of salvation, that so I may resist all the assaults of the devil."

After the amice comes the alb, which was undoubtedly some sort of tunic or inner garment reaching to the ground. Formerly clerks in minor orders wore a shorter alb; from this rose the surplice now worn by the priest and the rochet by the Bishop. The priest says: *Dealba me, Domine, et munda cor meum, ut in Sanguine Agni dealbatus gaudiis perfruar sempiternis*—"Make me white, O Lord, and cleanse my heart; that being made white in the blood of the Lamb, I may deserve eternal reward."

The whiteness of the alb signifies the purity of conscience which should belong to a priest.

The girdle is required to fasten the alb and to prevent it from trailing along the ground; it also signifies chastity: *Præcinge me, Domine, cingulo puritatis et extingue in lumbis meis humorem libidinis, ut maneat in me virtus continentiæ et castitatis*—"Gird me, O Lord, with the girdle of purity, and quench in my reins the fire of concupiscence: that the virtue of continence and chastity may abide in me."

Next the maniple. Originally it served the purpose of a cloth or handkerchief, but since the ninth century it has become one of the priest's vestments. It is of the same colour as the chasuble and stole.

The priest says, while he places the maniple on his

left arm: *Merear, Domine, portare manipulum fletus et doloris, ut cum exultatione recipiam mercedem laboris*—"May I deserve, O Lord, to bear the maniple of tears and sorrow, that with joy I may receive the reward of my labour."

The stole is really an abridgment of the orarium. Round the neck was placed an oblong piece of linen, called the orarium, which was by women spread in time of prayer over the head and shoulders, falling round the body like a veil. The orarium worn by ecclesiastics was bordered with streaks of purple, and when in course of time its dimensions were contracted, these ornaments were retained as marks of honour, while the plain linen portions were cut away, so that it was reduced to a band which surrounded the neck and fell down below the knees on both sides of the body. (*Rock, Hierurgia, vol. ii. p.* 223.)

The stole is worn differently by the deacon, priest, and Bishop at Mass. The deacon wears it from the left shoulder under the right, where it is tied; the priest in the form of a cross across the breast, there it is fixed by the Bishop at ordination; and as the Bishop has the cross on his breast, the stole drops down at either side in the same way as the priest wears it while preaching.

Taking the stole, the priest says: *Redde mihi, Domine, stolam immortalitatis, quam perdidi in prævaricatione primi parentis, et quamvis indignus accedo ad tuum sacrum mysterium, merear tamen gaudium sempiternum*—"Restore me, O Lord, the stole of immortality which I lost in the transgressions of our first parent; and although unworthy to approach Thy Sacred Mysteries, may I deserve to inherit eternal joys."

The chasuble is the chief vestment worn by the priest at Mass. Originally its shape was very different from

that in use now. It completely covered the body—the only aperture was at the top for the head. In the eleventh century the shape was altered and the sides were opened. It then took the form of a Gothic chasuble. This shape was preserved until the sixteenth century. After that time the chasuble was further cut away until it reached its present shape. On the face of the Roman chasuble we have the cross, on the back the column, though sometimes in the Roman vestment there is a cross also on the back.

Originally there can be no doubt the chasuble was the garment worn over other clothes, and corresponding to what we call an overcoat. The Romans wore a large outer garment on military service, called the pænula or mantle. In the first half of the sixth century we find the first traces of the pænula as an ecclesiastical garment. Did it at once become distinctive of the priesthood? The question admits of no certain answer. (*Cath. Dict. p.* 162.)

The priest, while putting on the chasuble, says: *Domine qui dixisti jugum meum suave est et onus meum leve, fac ut istud portare sic valeam quod consequar tuam gratiam*—"O Lord, who hast said, My yoke is sweet and My burden is light, grant me so to bear Thy yoke that I may obtain Thy grace."[1]

The veil covers the chalice. The burse holds the corporal, and is in shape like a square envelope. The corporal, so-called from *corpus* (a body), because on it rests the Body of the Lord after the consecration, is a square piece of linen with a cross in the centre. The pall is a linen covering on the top of the chalice

[1] As there is no necessary connection between the various prayers just quoted and the vestments, no attempt has designedly been made to explain the meaning of these prayers.

to prevent dust or flies from falling into the Precious Blood. Originally the corporal was larger than at present, and acted as a pall, being folded back over the chalice.

The purificator is an oblong piece of linen cloth, stretched over the mouth of the chalice, and it is used to wipe the mouth, the chalice, and the paten.

Corporal and pall are blessed; the purificator need not be blessed.

The chalice is the cup used in Mass for the wine which is to be consecrated. The rubrics of the Missal require that it should be of gold or silver, or at least have a silver cup gilt inside. The chalice is consecrated by the Bishop, who anoints the interior of the cup with chrism, using at the same time the prayers prescribed by the Ritual.

The paten is a plate used from the earliest times to receive the Host consecrated at Mass. The side on which the Host rests must be gilt. The paten is also consecrated by a Bishop.

## THE COLOURS OF THE VESTMENTS.

THE following directions for the colours of vestments at Mass are translated from the General Rubrics (*Rubricæ generales*) found at the beginning of the Roman Missal (Ratisbon, 1902, p. 20):

"1. The ornaments (*paramenta*) of the altar, and the vestments of the Celebrant and Ministers should be of the colour agreeing with (*convenientis*) the Office and Mass of the day, according to the custom of the Roman Church, which uses five colours—white, red, green, purple, and black.

"2. White is used from the Vespers of the Vigil of the Nativity until the Octave of the Epiphany, both

days included, except on Feasts of martyrs which occur within the octave; on the Feast of the Most Holy Name of Jesus, on Maundy Thursday, on Holy Saturday at the celebration of Mass, and from that day in the Office of the Season till None on Saturday, the Vigil of Pentecost, except at the Mass when Litanies are sung, and at the Mass on Rogation Days; on the Feast of the Most Holy Trinity; on the Feast of Corpus Christi; on the Feast of the Sacred Heart; on the Feast of our Lord's Transfiguration; on Feasts of the Blessed Virgin Mary, except at the blessing of Candles and at the procession which takes place on the Feast of the Purification; on Feasts of the Angels; on the Nativity of St. John the Baptist; on the principal Feast of St. John the Evangelist, which is celebrated within the Octave of the Nativity; on both the Feasts of St. Peter's Chair; on the Feast of St. Peter's Chains; on the Conversion of St. Paul; on the Feast of All Saints; on Feasts of Confessors, whether Bishops or not, and on the Feasts of Doctors; on Feasts of Holy Virgins not Martyrs, and on Feasts of Holy Women neither Virgins nor Martyrs; on the Dedication and Consecration of a church or altar, at the Consecration of the Pope, on the Anniversary of the Creation and Coronation of the same, and of the Election and Consecration of a Bishop. White is also used during the octaves of the above-named Feasts which have octaves, when the Mass of the octave is said, and on Sundays occurring within the octave, when on them is said the Mass of the Sunday, except on those Sundays to which purple is assigned. White is also used at Votive Masses of the above-named Feasts, at whatever time they are said; and at the Mass for Bridegroom and Bride.

"3. Red is used from the Vigil of Pentecost at Mass

till the end of None and Mass on the following Saturday; on the Feasts of the Holy Cross and of the Most Precious Blood of our Lord, on the Feast of the Beheading of St. John the Baptist; on the Feast of the holy Apostles Peter and Paul, and on the Feasts of the other Apostles (except on the principal Feast of St. John the Evangelist after the Nativity of our Lord; on the Feasts of the Conversion of St. Paul, St. Peter's Chair and St. Peter's Chains). Also on the Feast of St. John before the Latin Gate; on the Feast of the Commemoration of St. Paul the Apostle; on the Feasts of Martyrs (except on the Feast of the Holy Innocents, when it falls on a week-day; should this Feast fall on a Sunday red is used, but on the octave red is always used, on whatever day it occurs); on Feasts of Holy Virgins Martyrs, and of Holy Women Martyrs and not Virgins. Also during the octaves of the above-named Feasts which have octaves, when the Office is of the octave; and on the Sundays falling within those octaves, as has been said above for white. Also in Votive Masses of the above-named Feasts, and in the Mass for the Election of a Pope.

"4. Green is used from the Octave of the Epiphany to Septuagesima, and from the Octave of Pentecost to Advent, the latter excluded, whenever the Office is of the Season; but the following are excepted: Trinity Sunday as ordered above, Sundays falling within octaves when the colour of the octaves is retained, and Vigils and Ember Days as hereafter prescribed.

"5. Purple is used from the first Sunday of Advent at first Vespers, until Mass on the Vigil of the Nativity inclusive, and from Septuagesima Sunday till before Mass on Holy Saturday whenever the Office is of the Season; the following are excepted: Maundy Thursday,

when white is used, Good Friday, when black is used, as hereafter prescribed, at the blessing of the Candle on Holy Saturday, when the deacon (and the deacon alone), while saying the Preface thereof wears white, (having finished the Preface he wears purple, as before). Purple is also used on the Vigil of Pentecost before Mass from the first prophecy to the blessing of the font inclusively; on Ember Days and Vigils on which there is a fast, except the Vigil and Ember Days of Pentecost; at the Mass of the Litanies on the Feast of St. Mark the Evangelist, and the Rogation Days, and at the processions which take place on these days. On the Feast of the Holy Innocents when it does not fall on a Sunday; at the blessing of Candles on the Feast of the Purification of our Blessed Lady, and at the Blessing of Ashes and of Palms, and on Palm Sunday itself; in the processions of these days and generally in all processions, except processions of the Most Holy Sacrament, and those which take place on the greater Feasts, or in thanksgiving. Also in Masses of the Passion of our Lord, in Masses for any necessity, for sins, for the grace of a happy death, for the destruction of schism, against Pagans, in time of War, for Peace, against Pestilence, for Travellers, and for the Sick.

"6. Black is used on Good Friday, and in all the Offices and Masses of the Dead."

### Questions on Chapter IV.

1. Give the *names of the vestments* worn by the Priest at Mass.
2. In what does the present use of the *Amice* differ from its original purpose?
3. Distinguish between the *Alb, Surplice, and Rochet.*
4. What is the *Maniple?* and the *Stole?* how is the *Stole* worn by *Bishop, Priest, and Deacon?*
5. Give the origin of the *Chasuble.*
6. What is the *Burse, Corporal, Purificator, Paten, Chalice?*
7. Of what *colours* are the *vestments* used by the Church at Mass?

# CHAPTER the FIFTH.

## THE ASPERGES.

The Asperges, so called from the opening words of the antiphon, *Asperges me, Domine, hyssopo et mundabor: lavabis me et super nivem dealbabor*—"Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow," is a solemn act of purification by which the Church prepares her altar, temple, and worshippers for the holy mysteries of which the material church is about to be the scene, and the faithful the sharers. At this Service she makes use of holy water, which has been blessed for the use of the faithful. (Oakeley, *Ceremonies of the Mass, p.* 105.)

The antiphon says, "Thou shalt sprinkle me with hyssop, and I shall be cleansed," because in Exodus (*xii.* 22), by command of Moses, the transom of the door was sprinkled by the bunch of hyssop dipped in the blood of the lamb, to save from the destroying angel and thus to figure our redemption by the Blood of Christ—and in Leviticus (*xiv.* 51), the hyssop is to be left in the blood of the sparrow that is to be immolated and the house is to be sprinkled seven times to cleanse it from leprosy. This antiphon the Church very fittingly uses while the priest sprinkles holy water, imploring mercy and forgiveness.

The priest vested in a cope of the colour proper to

the day proceeds to the altar, and kneeling, sprinkles the altar three times with holy water. He makes the sign of the Cross with holy water on his own person, and rises, sprinkles the ministers, intones the antiphon *Asperges*, which the choir takes up, proceeding to sing the following words of the verse, and the first verse of the Psalm *Miserere* in which they occur, after which the first words (at least) of the antiphon are repeated. The priest, reciting in a low voice the *Miserere*, walks down the church and sprinkles the people, and returns to the altar to recite the following verses, responses, and prayer:

V. O Lord, show us Thy mercy.
R. And grant us Thy salvation.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.
V. The Lord be with you.
R. And with thy spirit.

Let us pray.

Hear us, Holy Lord, Almighty Father, Eternal God; and vouchsafe to send from Heaven Thy holy angel to guard, cherish, protect, visit, and defend all who dwell in this habitation; through Christ our Lord. Amen.

The versicle and response will be explained later in the Mass. The appeal to "Thy holy angel" is to the angel whose special duty is either to watch over the church where Jesus Christ is, to be on guard as soldiers say, or to the angel referred to in the prayer in Mass after the Elevation before the Memento for the Dead—"We most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy holy *Angel* to Thy altar on high;" meaning, perhaps, by "Thy holy Angel" that Blessed Spirit who assists at the tremendous Sacrifice.

From Easter to Whitsuntide inclusively, instead of the foregoing antiphon, the following is sung and *Alleluia* is added to the V. (*Ostende nobis*) and also to its response (*Et salutare*):

Vidi aquam egredientem de templo a latere dextro, Alleluia; et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent, Alleluia.

Confitemini Domino, quoniam bonus; quoniam in sæculum misericordia ejus. (Ps. 117.)

Gloria, &c.

I saw water flowing from the right side of the temple, Alleluia: and all to whom that water came were saved, and they shall say Alleluia.

Praise the Lord for He is good: for His mercy endureth for ever. (Ps. 117.)

Glory, &c.

## Questions on Chapter V.

1. What is the meaning of the ceremony of the *Asperges?*

2. Explain the allusion in the *sprinkling with hyssop*, and to the *angel* in the words "vouchsafe to send from Heaven Thy holy angel."

# CHAPTER the SIXTH.

## THE LANGUAGE OF THE MASS.

The Church's services may be classed under two heads: liturgical and extra-liturgical. By liturgical services I mean here pre-eminently the Holy Mass, and next the Office recited by priests and monks, also all services in the Roman Missal, Breviary, Pontifical, and Ritual. Such services are official. By extra-liturgical services are meant the additional hymns, prayers, and devotions found in popular manuals and approved by the Bishop of the diocese. Liturgical services are prescribed and regulated by the Holy See alone; they are the same everywhere, at least in the Western Church, and continue through the centuries substantially unchanged. Extra-liturgical services are subject to the revision, direction, and approval of the Ordinary: they differ much at different times and in different countries.

The extra-liturgical services are wont to be in the vernacular of the country where they are in use, but the liturgical services are always in Latin in the Churches of the Western rite. We say of the Western rite, for, strictly speaking, the Church has no language distinctively her own. If at this moment she obliges

all her priests in the Western Church to celebrate Mass in Latin, she likewise requires those clergy of her communion who follow the Oriental rite, to use Greek or Syriac, Coptic or Slavonic. In p. 52 of the Catholic Directory for 1903 for Great Britain, under the general heading of the Oriental rite, we have some twelve rites with six different languages prescribed for the Holy Sacrifice. The Church, then, cannot be said to use any one language to the exclusion of all the rest.

But the fact remains, that Latin is the most widely diffused of all ritual languages, and it is of obligation in the liturgical services of the Western Church. Non-Catholics occasionally, and also some ill-instructed Catholics, clamour for the vernacular in Mass. Can the Pope allow Mass to be said in the vernacular of any country? Most unquestionably he can. He cannot change a single point of doctrine, or any essential point of the discipline which our Lord Himself established. But the choice of a liturgical language falls under neither of these categories. It is a matter of mere ecclesiastical law, and he can make or unmake laws which help or impede the Church's work on earth. With regard to the use of the Latin language, the Council of Trent declares (*Sess. xxii. ch.* 8, *on the Sacrifice of the Mass*, *Denzinger*, 823), that the Fathers thought it inexpedient to have Mass said *everywhere* in the vernacular; and in the ninth canon the Council condemns those who maintain that Mass ought *only* to be celebrated in the vulgar tongue. (*Denzinger*, 833.) The Church's authoritative teaching then, as declared by the Fathers of Trent, was comprised in these two points: (1) that it was inexpedient to say Mass *everywhere* in the vernacular, (2) that it

was not lawful for a Catholic to hold that Mass should be said *only* in the vulgar tongue. It is hardly possible for the voice of authority to speak with more studied moderation.

For well-nigh two thousand years the Church has been using Latin in that rite which counts far more members than all others together. It remains for us to give the reasons which justify her in adopting and retaining that language. It is not denied that the Apostles not only preached but celebrated the sacred rites in the vernacular. It is not maintained that St. Peter used Latin in the Church services. He may have done so; but that is all we can say, for at that time in Rome there was a Greek-speaking community. The New Testament (except perhaps St. Matthew and the Epistle to the Hebrews) was written in Greek, and this fact seems to show that the educated and influential members of the Church were more familiar with Greek than Latin. It is also probable that in the West the first missionaries spoke mainly Greek, which was the language of the educated class throughout Europe. The Greek inscriptions on the tombs of Popes Fabian (251), Lucius (252), and Eutychianus (275), prove that Greek was the official language of the Holy See at that time, as De Rossi, a great authority on the subject, points out. We may perhaps take the conversion of Constantine (325), as about the date when Greek ceased to be the language of the Church in Rome. Survivals of the days when Greek was used in the Liturgy of the Roman Church, may be seen in the *Kyrie Eleison* said at all Masses, in the Trisagion on Good Friday, *Agios o Theos*, *Agios ischyros*, *Agios athanatos*, *eleison imas;* and in the singing of the Epistle and Gospel in Latin and Greek during the Pope's

Solemn High Mass at St. Peter's. (*See Dictionary of Christian Antiquities*, by Cheetham and Smith, *vol. ii. p.* 1016, London, 1875.)

When, however, Roman Christianity was first preached, Latin was rapidly becoming the common tongue of a large portion of Western Europe. St. Augustine (353—430) in his *City of God*, tells us that Rome imposed her language on the subject-races. Latin was commonly spoken in the Roman colony of Africa, and St. Augustine says he learnt Latin in the nursery. Gaul and Spain after their subjugation by Rome adopted Latin, and the upper classes knew something of it even in distant Britain. The Roman officials are said to have spoken Latin throughout the Western Empire. There is no evidence of vernacular services in Britain or in Ireland, where St. Patrick (373—463) and his followers preached the Gospel. It is most natural to suppose that the missionaries would have employed the language familiar to them in the Liturgy of Rome. In a service so sacred as the Mass, where every word is of importance, the missionaries would naturally use the language in which its prayers were learnt by heart. For Mass in those early times was probably said from memory. The Canon was probably not written before the fifth century, and it is admitted that the Liturgies which bore the names of SS. Peter, James, and Mark, were not written by them. (*Le Brun, Explication de la Messe, vol. ii. p.* 14, Paris, 1726.) That the Latin of the Church's Liturgy was not "understanded of the people," seems scarcely doubtful. If at this day in Italy the peasantry speak several dialects mutually unintelligible, is it likely that the Latin of Pope Leo I. (440—460), or Gregory the Great (590—604), was understood by the uneducated classes? What

was true of Italy was more likely to be true of Africa, Gaul, and Spain; of England and of Ireland. There was nothing to prevent the missionaries from teaching the people in their own tongue the great truths of the faith, or from instructing them in the august mysteries of the Adorable Sacrifice, while they reserved for the Mass and other Offices the Latin idiom, which with Hebrew and Greek, the three languages used in the inscription upon the Cross of Calvary, must have possessed a sacred character in their eyes.

A further question may be asked, Why has Latin been retained all these centuries as the official language of the Church? Various reasons may be adduced. Latin amongst other tongues is distinguished by its dignity, gravity, clearness, and precision. The ear is naturally struck by the majesty of its sentences and the harmony of its cadences. Latin has, moreover, the great advantage of being readily pronounced even by those who never studied it. Music is of obligation in many Church services, and Latin lends itself easily to the solemn chants of the Church's liturgy. Even the poor people, as we call them, not merely in Catholic countries but in England, sing many of the Latin hymns by heart.

A much higher reason is found in the mission of the Church on earth. She is not limited to country or race. She is not the English Church nor the Russian. She is Catholic or universal. She is for "all nations and every creature." One language in her liturgy is a distinct help to unity of worship. Wherever Catholics go, they kneel before the same altar, and hear the same prayers in a common language.

But the strongest reason of all in retaining Latin in a liturgical service is the Church's zeal for teaching

and preserving the faith. According to a theological maxim—her prayer is the rule of her belief. Like her Divine Master of old, she opens her mouth to pray, and in her prayer she teaches the multitude. The *Gloria Patri* teaches and enforces the mystery of the Trinity; the Church's exorcisms over catechumens before Baptism imply the doctrine of original sin; the necessity of grace to make an action supernatural and worthy of eternal reward is inculcated constantly in her public supplications; her prayers for the dead from earliest ages set forth her teaching on Purgatory. Apart from the Creed, an epitome of Catholic belief said at Mass on Sundays, holidays, and all great festivals, the Church during the Holy Sacrifice proclaims the following doctrines—the Unity and Trinity of God; the Incarnation and Redemption of Christ; His blessed Passion, Resurrection, and glorious Ascension; the perpetual virginity of our Lady; the intercession of angels and saints; the veneration due to relics; the Sacrament of Holy Orders; the reality and necessity of sacrifice; the Real Presence of Christ in the Eucharist under both kinds; the efficacy of prayer and Mass for the dead, and the existence of Purgatory. The truths of faith are necessarily expressed in words, and it is important that the language in which they are expressed should always remain the same, both as regards the words, and even more as regards their meaning. A vernacular being essentially a living language fluctuates, while an ancient tongue like the Latin is fixed and stable in its character. The latter is much better adapted to the exact expression of the Church's doctrine and rites in these liturgical forms which play so large a part in handing down to successive generations the revelation of God.

Let us now consider the views of those who assert that the Mass should be conducted in a language "understanded of the people." The objection wherever found, implies an unconscious ignorance of the true nature of the Holy Sacrifice. Mass is not merely a prayer, in which the faithful join, as they take part in a litany. Mass is the public official act of service which is said in the name of the Church for the living and the dead. Mass is offered, not by any one, but by a man on whom a great Sacrament has been conferred to enable him to convert bread and wine into the Body and Blood of our Lord. This official act is always public, because offered in the name of the Church. A private Mass, strictly speaking, does not exist. Mass in a hermit's cell without a server is a magnificent act of public worship offered by the Church to God "for all faithful Christians, living and dead." The people do join in the Mass, but they cannot offer sacrifice in the same manner as the priest. They are bound to be present at Mass on Sundays and holidays. There is, however, no obligation to follow the Mass prayers. The poor man, saying his beads, most certainly fulfils his obligation of hearing Mass. Is it not strange, too, that there should be this cry in favour of the vernacular, when half the Mass, and that the more important, is said in secret, and is inaudible to the congregation?

But an interesting historical incident shows the Church's mind as to the kind of language appropriate for the solemn services of the Mass. Early in the seventeenth century the Jesuit missionaries in China, in view of the difficulty the Chinese found in learning Latin, petitioned for leave from Paul V. to say Mass and Office in Chinese, and to use the same language in administering the Sacraments. Here is the

answer of the Holy Inquisition on March 26th, 1611, as given in Le Brun. (Vol. ii. p. 241, with addition xiv. Paris, 1726.)

Feria quinta die 26 Martii, 1611. In generali Congregatione Sanctæ Romanæ, et universalis Inquisitionis habita in Palatio Apostolico apud Sanctum Petrum coram Sanctissimo Domino nostro Paulo V. . . . Item permisit Sanctitas sua iisdem Patribus, ut possint transferre sacra Biblia in Linguam Sinarum, non tamen vulgarem, sed eruditam et litteratorum propriam, illisque sic translatis uti, et simul mandat ut in translatione Bibliorum, adhibeant summam et exquisitam diligentiam, et translatio fidelissima sit, ac in eadem lingua Sinarum possint a Sinis celebrari divina officia Missarum et Horarum Canonicarum. Denique permisit ut in eadem lingua erudita Sinarum, possint a Sinis Sacramenta ministrari, et aliæ Ecclesiæ functiones peragi.

In a General Congregation of the Holy Roman and Universal Inquisition held in the Apostolic Palace at St. Peter's in the presence of our most holy Lord Paul V. . . . His Holiness likewise gave leave to the Fathers to translate the holy books of the Bible into the Chinese language, not into the language of the people, but into the learned language distinctive of educated men, and to make use of these books thus translated; at the same time (Paul V.) commands that in the translation of the Bible the Fathers show every conceivable care and that the translation be most faithful, and he gives leave for the Divine service of the Mass and of the Canonical Hours to be said by the Chinese missionaries in the same Chinese language. Finally, he gave leave for the Sacraments and other Ecclesiastical rites to be administered by Chinese missionaries in the same classical Chinese language.

The Holy Office in reply drew a distinction between the popular Chinese (*lingua vulgaris*) as now spoken by that people and the Chinese spoken by the learned and literary class. Leave was given to the Jesuit missionaries to translate Bible and liturgy into the latter (*eruditam et litteratorum propriam*), not into the former (*non tamen vulgarem*). A Chinese scholar explains

to me the point of this distinction. The Chinese of the people is a fluctuating language, comparable in this respect with the vernacular tongues of European nations. The learned Chinese, or if we may be allowed the expression, the classical Chinese, is a language of ancient origin, going back to the time of Confucius (B.C. 500), stable in its forms and in the meanings attached to them, and bearing the same relation to modern Chinese, as ancient Latin to modern Italian.

It has been stated in an earlier part of this article that six different languages are at the present moment in the East sanctioned by the Holy See in the celebration of Mass. Not one of these languages, so I am assured by an Oriental scholar, is the vernacular of the country. To take two familiar instances. In the Russian liturgy the language is not modern Russian but Slavonic of the time of St. Cyril and St. Methodius in the ninth century. Mass in Coptic is less understood than Mass in Latin; not only has Coptic no affinity with the Arabic spoken by the people, but many of the Coptic priests can hardly read the Coptic Missal. Here is the case of a language unintelligible not only to the people but even to the priests, still kept in the liturgy with the sanction of authority. It can hardly be asserted that the Church favours the vernacular in her liturgy.

Lastly: if the Church's liturgy is to be said in the vernacular, where shall we end? The people may then fairly claim Mass in their local dialects which may be described as their vernacular. We must have at least two liturgies in Italy and France. For the Piedmontese peasant cannot understand the language of an educated Italian, and the rustics in the South of France cannot

follow the polished French of Paris. High German and Low German are widely apart, Belgium will ask for Mass in French and in Flemish, Ireland will insist on Mass in English and Irish. No thoughtful man can suppose that a multiplication of liturgies can do else than diminish the reverence of the faithful for the adorable Sacrifice of the Altar.

### Questions on Chapter VI.

1. What is meant by the word liturgy, and by liturgical and extra-liturgical service?

2. Can the Pope allow Mass to be said in the vernacular? What does the Council of Trent say as regards the use of Latin in Mass?

3. How did Latin become the language of the Western Church?

4. Give some reasons for having Church services in Latin.

5. What is the meaning of the maxim—"the law of prayer is the law of belief"? What doctrines are taught and enforced in the Mass prayers?

6. What answer did the Holy See give to the petition of the Jesuit missionaries for Mass in Chinese?

# CHAPTER the SEVENTH.

## THE ROMAN MASS IN THE EIGHTH CENTURY.

The first Mass was said by Jesus Christ in person on Maundy Thursday night. At that august Sacrifice the Apostles assisted. So far as is known from the Scripture record that Mass consisted solely in the conversion of bread and wine into the Body and Blood of Christ. Our Divine Master would seem to have prefaced the words of consecration with a prayer of thanksgiving briefly indicated in the participle εὐχαριστήσας "having given thanks," used in the narrative of *St. Luke* (*xxii.* 19) and of *St. Paul* (1 *Cor. xi.* 23). At any rate we are not justified in saying that no such prayer was uttered because it has not been more explicitly recorded in the inspired page. It has been held by some that in the earliest ages of the Church there was no definite liturgy beyond the words of institution and the Lord's Prayer. They alone were used according to this theory, whenever persecution or other circumstances made it necessary to shorten the Mass as much as possible. Although the opinion referred to hardly rests on solid foundation, it is correct to say that Mass consists essentially in the Consecration alone. A priest who should pronounce the words of Consecration over bread and wine without any prayer

before or after would celebrate Mass validly, though he would of course sin grievously by transgressing, in a grave matter, the existing laws of the Church.

The Apostles would naturally have watched with deepest awe our Lord's words and acts at the Last Supper, and talked them over afterwards. Did they learn from their Master's lips how the Sacred Mysteries were to be celebrated? Did He indicate in general lines how the great action was to be performed? For there was abundant opportunity during the forty days after the Resurrection for our Lord to teach His Apostles those rites and prayers that were to accompany and adorn the greatest of all His works. The only answer that we can give to the above queries is, that we do not know. He "gave thanks" perhaps at some length. It is, we believe, generally admitted that the Apostles did not commit to writing any definite form for celebrating Holy Mass; in other words, the Apostles did not establish or leave behind a written liturgy.

There are, however, certain portions of the sacrificial action common to all liturgies, practically unchangeable, and such portions are traced by the tradition of the Church to Apostolic sources. Such portions, common to all forms of Eucharistic celebration in the East and West, are certain preparatory prayers, readings from Holy Scripture in the shape of Epistle or Gospel with a Psalm or Psalms thrown in between, the offering of bread and wine mixed with water, the Preface, as it is now called, the intercession for the living and the dead, the fraction or breaking of the host, and the thanksgiving after Communion. The general character of the Holy Sacrifice ever remained the same, though in details it has considerably

developed. Our Lord gave great liberty to His Church. In accordance with His wish she adapts herself to times and peoples. The Apostles and their successors were found in many lands; and Mass would have been celebrated everywhere. The rite was not fixed. It probably depended after Apostolic times on the Bishops who had in those early days much fuller local authority in liturgical matters than at present. It was in their power to introduce or omit, or change prayers during the great act of Worship. The Sovereign Pontiff could always change or improve, with the exception of course of the form of Consecration, any portion of the sacrificial rite. Thus there sprang up in different times and places varying forms of Eucharistic Celebrations which bear the names of Liturgies. Not until 1570 could Pius V., helped by the introduction of printing, introduce uniformity into the liturgy of the Western Church. In the Bull of July 14, 1570 (*Quo primum tempore*), that Pontiff, while forbidding any addition, omission, or change (*nihil unquam addendum, detrahendum aut omittendum*), in the Roman Missal which he imposed on the Catholic world made, nevertheless, an exception in favour of those Missals which had been in use for more than two hundred years. To this day, with the sanction of Rome, the Carmelites, Carthusians, and Dominicans retain their ancient rite; the Mozarabic liturgy is still used in Toledo, the Ambrosian in Milan.

The extant liturgies are divided into two groups; those of the East and of the West. The distinction is not merely geographical but answers to certain marked characteristics of which the chief is that the Western liturgies vary from day to day with the feast and the season, while in the East only the Scriptural lessons and the choral portion of the Mass vary from day to

day. The chief liturgies in the Western Church are the Mozarabic, the ancient Gallican, the Ambrosian, and the Roman.

The earliest documents giving the form of the Roman Mass in the centuries that followed the triumph of the Church under Constantine (325) are the three Sacramentaries, as they are called, which pass under the names of Pope Leo I. (440—461), Gelasius I. (492—496), and St. Gregory the Great (590—604). The full text is found in Migne. Here is a brief account of them. Each bears the title *liber Sacramentorum*, the book of Sacraments—that is, of the Divine Mysteries of the holy Roman Church. The term Sacrament is here used, not in the technical sense which it acquired in the twelfth century of an outward sign of inward grace, but for the "mystery of faith" by excellence, the Sacrifice and Sacrament of the Holy Eucharist. A Sacramentary is not a Missal in our modern sense, but a Mass book for the use of the celebrant in a Pontifical or High Mass. It contains only those portions of the Mass which belong to the celebrant as such, viz., Collects, Secrets, Prefaces, Postcommunions, and prayers over the people (*orationes super populum*). The Canon is found in the Gelasian and Gregorian Sacramentaries, not in the Leonine. The Epistles and Gospels and all the sung portions of the Mass—Introit, Gradual, Offertory, Communion, were to be found in separate liturgical books—the Evangeliary, the Lectionary, the Gradual.

A word about each Sacramentary. The Leonine is mutilated. It begins with April and closes with the feast of Holy Innocents. (Migne, *P. L. lv.* p. 22.) It has a collection of prayers used at Mass, one or two Collects for the day, a prayer of oblation, a Preface *Vere dignum* which constantly changes, a Secret and a thanksgiving

after Communion. These prayers as a rule do not bear the titles which are found in our Missal. We do find *preces* for the Collects, *super oblata* (prayer over the offerings), our modern Secret (pp. 106, 110) and in the same pages *post communio* and *super populum*. Three distinct Prefaces are given for the feast of the Ascension (p. 37). At p. 114 there are prayers for Mass at a Bishop's consecration with the *hanc igitur oblationem* before the words of institution, and on p. 134 the reader will see the Collect and Secret for a Requiem Mass; also a *hanc igitur oblationem* with its petition that the suffering soul may pass from death to life.

The Gelasian Sacramentary (Migne, *P.L. lxxiv.* p. 1055) consists of three books. The reader is at once struck by finding the prayers at Mass with the titles they bear in the Missal to-day; *oratio* before the Collect, *secreta* for the Secret, the *Vere dignum* introducing the Preface. *Infra actionem* is the title for the *Communicantes*. We have the prayer *post communionem* and the blessing *super populum*. The Eucharistic prayer the *Vere dignum* varies almost for every feast. A few of the Collects in the Gelasian Sacramentary find their place still in the Roman Missal. Thus the Collect said at midnight Mass on Christmas Eve (p. 1057) is now assigned for the third Mass on Christmas Day; Collects for the second and fourth Sunday after Easter (pp. 1120, 1122) are still read by us on these same Sundays.

The second book gives the Collects, Secrets, and Postcommunions for Mass on saints' days. The Catholic reader will rejoice at the Mass prayers for our Lady's feasts of the Purification and Assumption. The third book contains Collects, Secrets, and Postcommunions for sixteen Sundays after Pentecost, together with the Canon. The Canon is given in full from the

*Sursum corda* to the *Pater noster*. It includes our modern Preface, and has the title *hic incipit canon actionis* (here the Canon begins) immediately before the *Sursum corda*. The Gelasian Canon with one or two additions to the list of Saints in the prayer *Communicantes* (Migne, *P. L. lxxiv.* p. 1196) is identical with the form now used at the Holy Sacrifice.

The third book ends with prayers for various classes of life, with different blessings in and out of Mass, and with prayers for the dead during Mass and at the funeral service. The nuptial blessing is in substance the same as conferred to-day, though the words which convey it are very different (pp. 1213, 1214).

The Gregorian Sacramentary, although very far removed indeed from our modern Missal, at least gives the order of the Mass from the Introit to the *Agnus Dei*. (Migne, *P. L. lxxviii.* p. 24.) We have mention of the Introit, the *Gloria* is to be said on Sundays if a Bishop be celebrant; if a priest, only on Easter day. When the Litany is said neither *Gloria* nor Alleluia is sung. Next follows the Collect of the day (*oratio*); the Epistle called *Apostolus* because taken from Apostolic writings, that is, Acts, Epistles, or Apocalypse; the Gospel, Offertory, Secret which has its original name of prayer over the offerings (*oratio super oblata*). There seems in the Gregorian Sacramentary no indication, that I can discover, of prayers other than the *Secreta* between Gospel and Preface. The Eucharistic prayer, beginning as now with the closing words of the Secret, *per omnia sæcula sæculorum*, is exactly the same as said to-day and ends with the *Pater noster*. The Memento for the dead has the title *super diptycha* (see p. 28). There is no mention of the Communion or of the kiss of peace. The *Agnus Dei* is said once. In the body of the Sacramen-

tary the *oratio ad complendum* (the prayer at the end) is our Postcommunion.

Some votive Masses are found at p. 236; and in the Mass for Peace we have the Collect which is said to-day. Scattered through the Sacramentaries are Benedictions, Exorcisms, forms of Ordination and Investiture. (See the Article on "Liturgy" in Smith and Cheetham's *Dictionary of Christian Antiquities*, vol. ii. pp. 1032—1034.)

It would, then, be impossible to reconstruct from the Sacramentaries alone the whole of the Roman Liturgy as it existed, for instance, in the sixth century. Fortunately, however, we possess a document, dating from the eighth century, which contains a full and interesting account of the Stational Mass (as it was called) as celebrated by the Pope at that date. To this we may now turn our attention. The document in question is the first of a series of *Ordines Romani*, brought to light by Mabillon and published by him as an Appendix to the works of St. Gregory the Great. Of these *Ordines* it may be sufficient to say that, roughly speaking, they correspond to the rubrical portions of the *Cæremoniale Episcoporum*. The first of them, that is to say, the earliest in date, has recently been published with an English translation and notes, full of valuable information, by Mr. E. G. Cuthbert F. Atchley, to whose volume we are largely indebted for what follows in this chapter. For the convenience of the reader some explanation is offered of different portions of the Mass, which finds a more suitable place here than in subsequent chapters.

What is the *Ordo Romanus Primus?* It is thus described in the book referred to (Introduction, p. 3) "as a directory of the ceremonies of solemn or public

Mass celebrated in Rome by the Pope himself or by his deputy, in which all the clergy and people of the Church of Rome were present, or at least represented." This Mass was in a certain sense a Court function, invested with all possible solemnity. It may be asked how about the rubrics for Mass said in private by Bishops and by the Pope himself? It is well to remember that priests in the early ages celebrated Mass far less frequently than now. Justin Martyr, in the second century (*Apol.* I. 67) speaks of the Eucharist as being celebrated only on Sunday. St. Augustine (353—430) informs us (Epist. 54, *ad Januar.*) that in some places there was Mass daily; in others, only on Sundays; in others, on Saturdays and Sundays. In early times the Bishop and priests celebrated together. This custom seems to have continued in Rome long after it had ceased elsewhere, and to have lasted till the time of Innocent III. (1198—1216). The custom still survives in the Ordination Service for a Bishop and priest. Duchesne assures us (*Christian Worship -its Origin and Evolution*) that priests in their titular or parish churches celebrated in a form fundamentally the same as the Pontiff's Station Mass. The history, then, of the Pontiff's Station Mass includes the history of the private celebration of the Holy Mysteries.

The Service, as described in *Ordo I.*, is briefly this. The Pope, arriving in solemn procession at the Stational Church, dismounts from his horse, and on entering the church, goes with his deacons not to the altar, but to the sacristy to vest. The vesting over, a signal is given to the choir, already ranged before the altar, to begin the Introit. This is the signal for the Pope to leave the sacristy, preceded by his subdeacon swinging the censer, and the seven acolytes carrying

seven lighted candlesticks. On his way to the altar the acolytes present the Pope with open pyxes that he may adore the Holy Eucharist. In this act we may probably trace the germ of the visit to the altar of the Blessed Sacrament, so carefully provided for in our present pontifical ceremonial. (*Lent and Holy Week*, by Herbert Thurston, S.J., p. 332.) The Pope enters the sanctuary, prostrates himself before the altar, rises, and gives the kiss of peace to one of the Bishops and to the deacons, and signals the conductor of the choir to stop singing the Introit. The choir next sings the *Kyrie*. In Mass to-day the *Kyrie* and *Christe eleison* are said a fixed number of times; in the Stational Mass in the eighth century, which we are at this moment considering, the number of times was determined by the Pope. What is the origin of the *Kyrie?* Mr. Atchley, in the work referred to above (p. 70), quotes Mr. Bishop as holding "that the *Kyrie eleison* was a pre-Christian religious invocation. It found its way into public Christian services soon after the triumph of the Church, that is, in the course of the fourth century." However this may be, we find that the *Kyrie eleison* was ordered to be said in Rome during Matins, Mass, and Vespers by the third canon of the Council of Vaison in 529 (*Ordo Romanus Primus*, p. 67). St. Gregory the Great, in a letter to John, Bishop of Syracuse, assigned to the year 598, testifies to the *Kyrie* being said during Mass in Rome at that time, though he does not say how long the practice had been in vogue. The *Kyrie* may be considered as a remnant of the Litany form of prayer. It appears to have formed at Rome in early days the initial portion of the liturgy. It was customary in the eighth century, at least on those occasions when the Litany was sung in the procession to the Church

of the Stations, for Mass to begin with the *Pax vobis* and the Collect. The *Kyrie* now said at Mass on Holy Saturday is the conclusion of the Litany with which that Mass began.

After this short digression on the origin of the *Kyrie* let us watch the Papal Mass as described in *Ordo I.* The *Kyrie* over, the Pope turned again to the people to intone the *Gloria in excelsis.* When the choir had chanted that hymn, the Pope turned to the congregation, saying, **Peace be to you,** and after the customary invitation, **Let us pray,** said the Collect. Next followed the Scripture lesson. As a rule, the Roman Missal gives two Scripture lessons, the Epistle and Gospel. But on Ember Wednesdays two lessons are read before the Gospel, and six on Ember Saturdays, five from the Old Testament, and one from the New. In earlier times these lessons were first read in Latin, then in Greek—hence the name *Sabbata duodecim lectionum*—(Saturdays with twelve lessons. Gihr, *Holy Sacrifice of the Mass*, p. 437.) According to the *Ordo I.*, whence this summary is taken, the Epistle is read from the *Ambo* (which corresponds to our pulpit) by the Subdeacon. After the Subdeacon has read the Epistle a cantor chants the responsory psalm from a step of the *Ambo.* Then another cantor sings the alleluia and verse, or tract according to the season. These psalms chanted between the Epistle and Gospel, which still survive in the Gradual and Tract, take us back in direct line to the religious services of the Jewish synagogue. "In the Christian liturgy," says Duchesne, "the psalms constitute the most ancient and solemn representation of the *Davidic Psalter.* We must take care not to put them on the same footing as the other chants, the Introit, Offertory, and Communion, which were introduced later, and then merely to occupy attention

during long services." (*Christian Worship*, pp. 168, 169.) Next follows the singing of the Gospel by the Deacon. At its close the Pope said, **Peace be to you,** followed by **The Lord be with you,** to which the answer is given—**And with thy spirit.** Then, as now, *Oremus* is said (the invitation to pray) before the antiphon called the Offertory. Evidently after *Oremus* there is a gap; something is missing; else the invitation has no meaning. Various ways have been suggested of explaining the invitation. One writer of note thinks (Gihr, p. 497) that *Oremus* relates not merely to the Offertory chant, but also to the whole series of prayers that are said during the Offertory. Mgr. Duchesne offers a suggestion that is much more satisfactory. He "is inclined to believe" that the prayers of the faithful still preserved in the series of solemn prayers on Good Friday in the Mass of the Presanctified once followed the *Oremus* of the celebrant before the Offertory. These prayers, according to Duchesne, in all other liturgies occur at this place. They are not connected with our Lord's sufferings, and therefore do not bear on the Office of the day. They comprise the ordinary needs of the Church, and are said for the Pope and Bishop, for catechumens and heretics and pagans and Jews. "I am of opinion," says Duchesne, "that these prayers once formed part of the ordinary Roman Mass, and that they were said after the lection; that is, at the place in which they long continued to be recited on Wednesday and Friday in Holy Week."[1] It is at least a plausible conjecture that the request for prayers made at our Sunday Mass after the Gospel: "Your prayers are requested for the following sick, dead, &c.," are a relic of the prayers of the faithful heard now only on Good Friday.

[1] Duchesne, *Christian Worship*, p. 172.

We have now arrived at the Offertory itself, which derived its name from the offerings of bread and wine made not merely by the faithful, but by Bishops, priests, clerics, and even by the Pope.

The Pope and his attendants receive the offerings, loaves of bread and flasks of wine, first from the faithful and then from the clergy. As soon as the loaves and wine needed for the sacrifice have been arranged on the altar, the Pope says the Secret prayers, until he chants the words *per omnia sæcula sæculorum*, with which we are so familiar to-day at the beginning of the Preface. What is now called the Preface originally formed a part of the Canon of the Mass. In the Gelasian Sacramentary, as we have seen, the words *hic incipit canon actionis* (here begins the Canon, the fixed portion of the great Sacrificial action) are inserted before the Preface. The Preface represents the commencement of the great Eucharistic prayer, which continues unbroken from *Vere dignum et justum est* to the end of our Canon, and includes the words of Consecration. The insertion of the *Sanctus* changed the character of the prayer to that of a Preface. The Canon as marked in our Missal to-day with its various divisions, the *Te igitur*, the Memento for the living, the title "within the action," the solemn ceremonies of the Elevation with the accompanying bell and the Memento for the dead, was from the beginning of the Preface to the *per omnia sæcula sæculorum*, one long thanksgiving prayer, essentially the Eucharistic prayer. It included the words of Consecration said without genuflection or bell, while Bishops and priests in the sanctuary merely bowed without kneeling. The history of this Eucharistic prayer is treated in an article in *The Month* ("Fresh light on the early history of the Mass," by Rev. H. Lucas, February, 1904) to which we may refer

the reader. Further mention of it exceeds the scope of the present chapter.

The rite of dropping the *Sancta* into the Precious Blood next claims our attention. A portion of the Host consecrated at a previous Mass and reserved for the Pope's Mass was called the *Sancta*. We are all familiar with the rite by which at the words **the peace of the Lord be with you always,** the celebrant drops a particle from the consecrated host into the chalice. In the Stational Mass of the eighth century, which we have been describing in this chapter, it was usual to unite in the chalice twice during the celebration of Mass, the species of bread with the species of wine, first after the *Pater* and again at the Communion of the celebrant. The Pope, at the words, **the peace of the Lord be with you always,** while making a sign of the Cross thrice over the chalice, as is done now, dropped the *Sancta* into the chalice which contains the Precious Blood. This action signifies the unity of the great Sacrifice. One and the same Body by the force of the words of Consecration is offered at every Mass, and received at every Mass by the communicants in all ages. Thus generations past and present assist at the same Sacrifice, and partake of the same food. Next comes the kiss of peace, which is given immediately after the salutation, *Pax Domini sit semper vobiscum*. The Communion followed.

The Communion rite was long and complicated. Briefly, it is this. The Pope received the consecrated bread from the second deacon. After communicating, the Pope put a particle which he had bitten off the consecrated bread into the chalice held by the Archdeacon (*qui dum communicaverit, de ipsa sancta quam momorderit, ponit inter manus Archidiaconi in Calicem*), making a sign of the Cross thrice, saying the words

used by the priest to-day, **may the mingling and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effectual to eternal life.** Then the Pontiff received the chalice from the Archdeacon. The Bishops and priests communicated under the form of bread at the Pope's hands, and took the chalice from the hebdomadary Bishop.[1]

Next follows the Communion of the people while the choir chants the Communion Anthem. The chant is continued until the people have all received Communion. The Pope then makes a sign to the choir to sing the *Gloria Patri* at the end of the Psalm. The Bishops communicate the people under the species of bread. The higher clergy drink the Precious Blood from a chalice, but the people through a tube (*pugillaris*).

At the end of the Communion Psalm, the Pope says the Postcommunion looking towards the east. He then says *Dominus vobiscum*, but does not turn to the people. Next comes the dismissal. One of the deacons says, **Go, Mass is over,** and the people answer, *Deo Gratias*. The Pope on his way to the Sacristy gives his blessing to Bishops, priests, monks, and servers who ask it of him.

The *Ordo I.* gives a supplement, in which are mentioned the few changes in the rubrics, when the Stational Mass is celebrated by a Bishop other than the Pope. But it is interesting to notice that for Bishops who rule over cities (diocesan Bishops, as we say) the rubrics at the Stational Mass are exactly the same as for the Sovereign Pontiff.

The length of the Service thus briefly described varied with the number of offerers and communicants, and depended not a little on the sermon which always

[1] Pope Stephen III. (768—772) ordained that seven Cardinal Bishops should have the privilege of saying Mass at St. Peter's Altar in the Lateran. Each Bishop took a week at a time; hence called hebdomadary. (See *Ordo I.* p. 33 )

followed the Gospel. The Stational Mass was a magnificent function, surrounded with all the pomp and ceremony which reminds us of the grand Papal Mass said at the present day over the Confession of St. Peter at the feasts of Christmas, Easter, and SS. Peter and Paul. We may be certain that the Stational Mass was very long. Nor are we surprised at St. Gregory's complaint that, because of the gout, he had scarcely strength to celebrate a Solemn Mass which lasted three hours. (*Ordo I.* p. 63.)

### Questions on Chapter VII.

1. What do we know of the first Mass on Maundy Thursday night?
2. What portions of the Mass are found in all liturgies?
3. When was uniformity introduced into the Missal of the Western Church? What did Pius V. ordain and forbid? Give the chief liturgies in the West.
4. What is meant by a Sacramentary? How does it differ from our modern Missal?
5. Give some account of the Leonine, Gelasian, and Gregorian Sacramentaries.
6. In these Sacramentaries what titles are applied to the Introit, as we have it, to Collect, Epistle, Secret, to the *Vere dignum* or Preface, and to the Postcommunion?
7. What is the *Ordo Romanus Primus?*
8. Were Masses as frequently said in the early ages as now?
9. What is meant by concelebration? Does it still survive in the Church's liturgy?
10. What is the probable origin of the visit to the Blessed Sacrament before a Pontifical High Mass?
11. What is the origin of the *Kyrie?*
12. Explain the words *Saturdays of twelve lessons.*
13. What were the prayers of the faithful on Good Friday? Have they left any trace in Mass at the present day?
14. Describe the Eucharistic prayer, as given in this chapter.
15. What was meant by the ceremony of the *Sancta?*
16. At a Stational Mass, say how the Pope, the assistant Bishops, priests, and laity communicated.

# CHAPTER the EIGHTH.

## THE ORDINARY OF THE MASS

### Part the First.

### From the Beginning to the Offertory.

The priest after vesting in the sacristy puts on his berretta, makes a profound inclination to the crucifix, and preceded by his server advances to the altar with covered head. The priest, as a token of his dignity, wears the berretta until he reaches the altar, when he hands it to the server; he genuflects if the Blessed Sacrament be reserved, otherwise he makes a profound reverence to the cross, mounts the altar-steps, chalice in hand, unfolds the corporal from the burse, places the chalice on the corporal, opens the Missal at the *Introit* of the day, returns to the altar, descends the steps, genuflects or bows profoundly again, and begins Mass with the words, **In Nomine Patris, et Filii, et Spiritus Sancti. Amen,** at the same time making the sign of the Cross.

The words, **In the name of the Father, and of the Son, and of the Holy Ghost,** taken from our Lord's own words in the last chapter of St. Matthew, are an accurate description of the Godhead. **In the name of the Father** means that with the authority of God the

Father, from whom all power springs, **and of the Son** who became Man and died for us on Calvary, **and of the Holy Ghost** proceeding from the Father and the Son, the Teacher of truth and the Sanctifier of the world, the priest begins the great Sacrifice. The sign of the Cross reminds us by its form of our Lord's Death on Calvary. The sign of the Cross as made on forehead, breast, and shoulders is said to be of Apostolic origin. Some have thought that our Lord on Ascension Day blessed His disciples, before He was hidden by a cloud, with the sign of His Cross. Tertullian, writing at the end of the second century, says, "At every moving from place to place, at every coming in and going out, in dressing, at the baths, at table, on going to rest, sitting down, we sign ourselves on the forehead with the Cross." The sign of the Cross is used in all the Church's Services, in the administration of the sacraments, in all her blessings except in the blessing of the Paschal candle.

**Amen** is a Hebrew word meaning "so be it;" it expresses the desire that our prayers be heard, and it fortifies the good resolutions taken.

The three languages used in the inscription on the Cross, "Jesus of Nazareth, King of the Jews," namely, Hebrew, Greek, and Latin, are found in the Mass. Sabaoth, Cherubim and Seraphim, Hosanna, and Amen, are Hebrew; Kyrie Eleison is Greek, and the Liturgy of the Mass is Latin, at least in the Roman Church.

The priest joining his hands begins the antiphon of the 42nd Psalm.

*Ant.* Introibo ad altare Dei.

R. *Ad Deum qui laetificat juventutem meam.*

*Ant.* I will go unto the altar of God.

R. *To God, who giveth joy to my youth.*

PSALMUS 42.

Judica me Deus, et discerne causam meam de gente non sancta: ab homine iniquo, et doloso erue me.

R. *Quia tu es Deus fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?*

Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

R. *Et introibo ad altare Dei: ad Deum qui laetificat juventutem meam.*

Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

R. *Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.*

Gloria Patri, et Filio, et Spiritui sancto.

R. *Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.*

Introibo ad altare Dei.

R. *Ad Deum qui laetificat juventutem meam.*

PSALM 42.

Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

R. *For Thou, O God, art my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?*

Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy mount, and unto Thy tabernacles.

R. *And I will go unto the altar of God: to God, who giveth joy to my youth.*

I will praise Thee on the harp, O God, my God: why art thou sorrowful, O my soul? and why dost thou disquiet me?

R. *Hope in God, for I will still give praise to Him: who is the salvation of my countenance, and my God.*

Glory be to the Father, and to the Son, and to the Holy Ghost.

R. *As it was in the beginning, is now, and ever shall be, world without end. Amen.*

I will go unto the altar of God.

R. *To God, who giveth joy to my youth.*

## EXPLANATION OF THE PSALM *Judica.*

An antiphon means "alternate utterance," which is exemplified in the alternate chanting or saying of psalms or hymns by two choirs. This method of

reciting psalms is said to have been instituted by St. Ignatius, one of the Apostolic Fathers. In the Latin Church it owed its origin to St. Ambrose of Milan, in the fourth century. The word antiphon has now a more restricted sense; it means a verse prefixed to or following a psalm or psalms, as a sort of key perhaps to the intention of the Church in using the psalm, or as drawing attention to that part of it on which she desires to lay peculiar stress. The minister or server answers: **To God, who giveth joy to my youth.**

The joy here referred to in connection with youth has evidently a spiritual meaning. Whenever sanctifying grace is first given to the soul, a "new creature" is created, causing the death of the "old man" of sin. Now, one end of the Sacrifice is the forgiveness of sins; when mortal sins are forgiven the soul is renewed in its youth by sanctifying grace, and the Eucharist itself is the pledge of everlasting glory. There is a singular propriety in reminding the priest of this attribute of Almighty God as renovator of youth at the moment that the priest stands like the Publican "afar off" from the altar waiting for encouragement to carry his desire into effect. (*See Oakeley's Ceremonies of the Mass, p.* 12.)

The priest and server next recite in alternate verses the psalm *Judica.*

The 42nd Psalm was composed by King David after his sin and the rebellion of his son Absalom. Surrounded by his enemies, full of sorrow for his past offences, King David makes a direct appeal to God from whom alone strength can be obtained, and lays his cause before his Maker.

This Psalm, used in the Old Dispensation as a pre-

paration for the altar, only since the eleventh century has been used by the priest in the Mass. The priest applies to his own necessities the words of David: **Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.**

The priest's confidence is in the fact that God alone is to be His Judge. From men he might have no hope. Standing at the foot of the altar he asks deliverance from his spiritual enemies. The server, whose duty is always to speak for the congregation, answers in a tone of hope and joy: **For Thou, O God, art my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?** as if to encourage the priest that God will surely succour him, and that sorrow need not depress him though surrounded by enemies. The priest in more hopeful accents, continues: **Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy mount,** to the altar, the mystical Calvary where the Victim is slain, **and unto Thy tabernacles,** which, as a priest, I ought to serve and guard. The server again answers in the words of the antiphon said before the Psalm: **And I will go unto the altar of God: to God who giveth joy to my youth.** The priest encouraged more and more by these words, exclaims: **I will praise Thee on the harp** (see Apoc. ch. v., "having each of them harps in their hands," and in ch. xv., "and the voice I heard was that of harpers playing on their harps"), in joyous strains, **O God, my God,** for I belong to Thee, and I am made not by strange gods, but by Thee, the only true and living God; and then in a tone of sorrowful surprise, the

priest upbraids his own soul: **Why art thou sorrowful, O my soul, and why dost thou disquiet me?** The server still continues: **Hope in God, for I will still give praise to Him,** that is, confess all He has done for me and praise Him. **The salvation of my countenance,** that is, He is my salvation, for He illumines my countenance by His light and makes my face to behold His; **and Thou art my God;** in this thought there is hope.

**Glory be to the Father, and to the Son, and to the Holy Ghost.** These words are taken from our Lord's words in the last chapter of St. Matthew, and are thought to have been framed by the Apostles. They, with the addition, **as it was in the beginning,** &c., form what is called the lesser doxology, the *Gloria in excelsis* being the greater. We pray that all praise and honour be given to the Godhead, one in nature, three in persons; and the second portion, **As it was in the beginning, is now, and ever shall be, world without end; Amen,** is ascribed to the Council of Nice, A.D. 325, or perhaps later, as a condemnation of the doctrines of Arius, who maintained that the Son was not in the beginning, nor equal to the Father. (Rock's *Hierurgia, vol. i. p.* 75.)

The priest repeats again: **I will go unto the altar of God,** and the server, **to God who giveth joy to my youth;** and then he makes the sign of the Cross and confides himself to the Divine protection, and with the words, **Our help is in the name of the Lord,** the server answering: **who hath made heaven and earth,** joins his hands, and bowing low, says the *Confiteor.*

As one end of Sacrifice is the remission of sins, the confession of sin and the prayer for pardon are

fittingly introduced here in the introduction to the Mass and just before the priest mounts the holy altar.

The *Confiteor* consists of two parts—first the confession of sin and then the prayer for intercession. The priest says the *Confiteor* for the pardon of his own sins, and the server says the *Confiteor* for the pardon of the sins of the people whom he represents.

P. Adjutorium nostrum in nomine Domini.

R. *Qui fecit coelum et terram.*

P. Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus sanctis, et vobis, fratres, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

R. *Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam aeternam.*

P. *Amen.*

P. Our help is in the name of the Lord.

R. *Who made heaven and earth.*

P. I confess to Almighty God, to blessed Mary, ever a Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever a Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

R. *May Almighty God be merciful to thee, and, having forgiven thy sins, bring thee to life everlasting.*

P. *Amen.*

*The Confiteor is then said by the Server, &c.*

P. Misereatur vestri omnipotens Deus et dimissis peccatis vestris perducat vos ad vitam aeternam.

R. *Amen.*

P. May Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

R. *Amen.*

*Signing himself with the sign of the Cross, the priest says:*

P. Indulgentiam absolutionem et remissionem peccatorum nostrorum, tribuat nobis omnipotens, et misericors Dominus.

R. *Amen.*

P. May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. *Amen.*

*Then bowing down, he proceeds:*

V. Deus tu conversus vivificabis nos.

R. *Et plebs tua laetabitur in te.*

V. Ostende nobis Domine misericordiam tuam.

R. *Et salutare tuum da nobis.*

V. Domine exaudi orationem meam.

R. *Et clamor meus ad te veniat.*

V. Dominus vobiscum.

R. *Et cum spiritu tuo.*

V. Thou wilt turn again, O God, and quicken us.

R. *And Thy people shall rejoice in Thee.*

V. Show us, O Lord, Thy mercy.

R. *And grant us Thy salvation.*

V. O Lord, hear my prayer.

R. *And let my cry come unto Thee.*

V. The Lord be with you.

R. *And with thy spirit,*

## Explanation of the *Confiteor.*

**I confess to Almighty God,** says the priest. **Almighty** because sin is forgiven by God alone, and its forgiveness is a work of omnipotence; **to Blessed Mary ever a Virgin,** because she is the refuge of sinners; **to Blessed Michael the Archangel,** as Chief of the Heavenly Host and Protector of the Catholic Church; **to Blessed John the Baptist,** who preached the Gospel of penance and led a most penitential life crowned by martyrdom; **to the Holy Apostles Peter and Paul**—the two names are always connected in the Church's liturgy—the former, Head of the Church, the latter, Apostle of the Gentiles—both penitent sinners; **to all the Saints,** our fellow-citizens who during life were sinners too; **and to**

**you, brethren,** adds the priest, revealing his sinfulness to the congregation, **that I have sinned exceedingly in thought, word, and deed,** a clause which embraces all sins, as those of omission may be classed under thought, for wilful omission is impossible without thought or determination. Next comes the petition to the saints already mentioned, to intercede for the priest, **Therefore, I beseech,** &c. Then follows the *Misereatur* by the server, the confession by the server, and the absolving prayer by the priest :

**May Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting**—and signing himself with the sign of the Cross, the priest says—**May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.**

Both prayers are by way of supplication, they are not authoritative, they are not absolution strictly so called as in the confessional when the priest forgives by a judicial sentence. In the confessional the priest forgives—in the Mass he begs we may be forgiven. Further the priest cannot forgive his own sins; but in the *Indulgentiam* he says **peccatorum nostrorum** (our sins) and makes himself a part of the people ; thus this prayer is shown to be a simple petition.

Next, slightly bowing, the priest recites these versicles from the 84th Psalm—**Thou wilt turn again, O God, and quicken us. And Thy people shall rejoice in Thee.** In the next versicle is another earnest request—**Show us, O Lord, Thy mercy and grant us Thy salvation,** that is, Thy grace through Jesus Christ, by whom alone we can be saved ; the words **O Lord, hear my prayer, and let my cry come unto Thee,** express the earnestness of

the request. **The Lord be with you** is the first greeting of the priest to the people, **and with thy spirit,** replies the server—may He be in thy spirit too, O priest.

**Oremus** is said in a loud voice, as a formal invitation to prayer; and the two prayers that follow are said secretly to God, as the priest's private and personal request for the pardon of his own offences before he mounts the holy altar.

The priest prays in a low voice inaudible to the congregation, secretly asking pardon for his personal sins. The Council of Trent (*Sess. xxii. c.* 5) prescribes that certain portions of the Mass should be said in a loud, others in a low tone of voice. These outward signs add solemnity to the prayers of the Church, and lift the minds of the congregation to heavenly things.

The priest prays:

Aufer a nobis quaesumus Domine iniquitates nostras: ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take away from us our iniquities, we beseech Thee, O Lord: that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

*Bowing down over the altar, the Priest says:*

Oramus te Domine per merita Sanctorum tuorum, quorum reliquiae hic sunt, et omnium Sanctorum, ut indulgere digneris omnia peccata mea. Amen.

We beseech Thee, O Lord, by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

### Explanation of the above two Prayers.

**Take away from us our iniquities, we beseech Thee** (notice the humble earnestness of the prayer—

we beseech Thee), **that we may be worthy to enter with pure minds into the Holy of Holies.**

In the Old Law the High Priest, and he only, entered once a year into the Holy of Holies in the Temple to sacrifice for himself and the people; in the New any priest may daily offer the Sacrifice of the Altar.

Bowing down over the altar the priest says: **We beseech Thee, O Lord** (again the humble, earnest request), **by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins.** (Again the humble prayer: *digneris*—"that Thou wouldst deign.")

The priest kisses out of reverence the relics of the martyrs which rest in the altar-stone. In the earliest ages of the Church Mass used to be said on the tombs of the martyrs: hence perhaps another reason for enclosing their relics beneath the table of the altar.

### Questions on Chapter VIII.

1. What did antiphon originally mean? What is its meaning and use now in the liturgy?
2. When was the Psalm *Judica* introduced into the liturgy? What is the object of the *Confiteor?*
3. What is the lesser Doxology?
4. What is the difference between the absolution given in the Confessional and that in the Mass?
5. Why does the priest kiss the altar?

# CHAPTER the NINTH.

## THE INTROIT, KYRIE, AND GLORIA IN EXCELSIS.

After kissing the altar and saying the last-mentioned prayer, the priest proceeds to the Epistle side of the altar, and with the sign of the Cross, begins the Introit.

### THE INTROIT.[1]

The Introit (*introitus*) is, as the word indicates, the "entrance" to the Mass. Here the Mass may be said to begin. The prayers at the foot of the altar may be considered the introduction to the Mass. There are

[1] Over the Introit in the Roman Missal on all Ember days, on the Sundays in Advent, and on all ferial Masses from Septuagesima to Low Sunday, we find such inscriptions as *Statio ad S. Mariam Majorem*—Station at the Church of St. Mary Major; *Statio ad S. Crucem in Jerusalem*—Station at the Church of the Holy Cross in Jerusalem, &c. These words indicate the church where Holy Mass was said after a solemn procession in which the Pope, clergy, and laity joined. The church where the procession halted and Mass was celebrated was called the Station Church (*statio*, a halting-place). The Station with full solemnity consisted of three things. First, the assembling in a certain church; next, the procession to the Station Church; and thirdly, the Mass said there. The preparatory assemblage of people was called *collecta;* because clergy and people collected together previous to the solemn procession to the Station Church. The banner of the Cross headed the procession; Psalms were chanted

indeed two introductions to the Mass, general and special. The prayers before the Introit are the general, while the Preface forms the special introduction to the Canon, the fixed and more solemn portion of the Mass.

Since the Introit begins the Mass, the priest makes as he recites it the sign of the Cross. In Masses for the Dead the sign of the Cross is made over the Missal; it forms thus a suitable accompaniment to the Church's prayer for rest and light for the souls in Purgatory.

The Introit consists nearly always of a passage from Holy Scripture with a verse of a Psalm and the *Gloria Patri*, after which the introductory passage is repeated. The Scripture passage forms an antiphon to the Psalm, which was formerly said entire. When the prayers of the Mass were shortened the first verse of the Psalm was retained often as an epitome of the whole.

Le Brun and Benedict XIV. attribute the introduction of Introits to Pope Gregory the Great, 590, others attribute the Introit to Pope Celestine I., 420.

The Introit gives the key to the Mass. The character of the Mass is known by the Introit. Joy, sorrow, hope, desire, fear, gratitude, contrition, in

and the Litany of the Saints, as the procession drew near to the Church. In the Station Church, before the celebration of the Holy Sacrifice, a homily was often delivered by the Pope.

The Stations were usually penitential, though we find them also on joyful festivals, as in Easter Week, on the Ascension and Pentecost. *The Catholic Dictionary* (Sixth Edition, p. 857), quoting from Fleury, says that Gregory the Great marked these Stations, as we now have them in the Roman Missal. In the Office for that Saint on March 12th, in the sixth lesson we find the following reference to the Stations: "Litanias, *Stationes*, et Ecclesiasticum officium auxit." (Dr. Gihr, *The Holy Sacrifice of the Mass.* English translation, pp. 377—379.)

short, every feeling of the heart finds its expression in the Introit. Let us take a few examples:

In Masses for the Dead, the Church says: **Eternal rest give unto them, O Lord, and let perpetual light shine upon them.** *Ps. lxiv.* **A Hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem. O hear my prayer; all flesh shall come to Thee.** The *Gloria Patri* is omitted, as its tone is joyful.

For the great feast of the Immaculate Conception, the Church selects *Isaias lxi.:* **Rejoicing I will rejoice in the Lord and my soul shall exult in my God, because He has clad me with the garments of salvation, and has surrounded me with the vesture of gladness, like a bride adorned with her jewels.**

Ps. xxix.: **I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me.** Our Lady, into whose mouth these words are put by the Church, rejoices because she has always been free from the stain of original sin and her enemies never had power over her.

The Third Sunday of Advent is called *Gaudete* Sunday, from the first word of the Introit: **Rejoice in the Lord always, again I say, rejoice.** (*Philipp. iv.*), because the Church rejoices at the near coming of Jesus Christ.

The Fourth Sunday of Lent is called *Lætare* Sunday, from the first word of the Introit. The Church is again rejoicing because she draws nearer to the day of her deliverance through the Passion, and above all, through the Resurrection of her Founder from the Tomb.

Saints have special Introits which point to their

characteristic virtues—thus, St. Francis of Assisi, who was distinguished by his love of the Cross, has for his Introit the words of St. Paul: **God forbid that I should glory save in the Cross of our Lord Jesus Christ,** while to St. Ignatius of Loyola, the singular honour belongs of having in the Introit an allusion to the name of his Order, the Society of Jesus: **In the name of Jesus let every knee bow of those that are in Heaven, on earth, and under the earth: and let every tongue confess that our Lord Jesus Christ is in the glory of God the Father** (Philipp. ii.), followed by the Psalm: **All they that love Thy name shall glory in Thee, for Thou wilt bless the just.** (Ps. v.)

Enough has been said to show that the Introit is a part of the Mass which gives it a character according to the feast or ecclesiastical season.

## THE KYRIE ELEISON.

Originally the *Kyrie* was said at the Epistle side: the custom survives at High Mass.

The *Kyrie eleison*, "Lord have mercy on us," is said at every Mass without exception—at Low Mass beneath the crucifix, at High Mass on the Epistle side after the Introit.

**Kyrie Eleison** is said thrice in honour of the Father; thrice in honour of the Son; thrice in honour of the Holy Ghost. We pray for mercy in the three-fold misery of ignorance, sin, and punishment. (*S. Th. iii. q.* 3. *ad* 4.) The cry for mercy and forgiveness is most appropriately introduced at the beginning of the Sacrifice; the cry is repeated again and again, that we may offer the spotless Sacrifice with pure hands.

We have already seen in Chapter the Sixth that the *Kyrie eleison*, now introduced into the Mass, is the conclusion of the Litany said before the Station Mass began. Cardinal Wiseman thus speaks of its introduction in this place: "The *Kyrie eleison*,—that cry for mercy which is to be found in every liturgy of East and West—seems introduced as if to give grander effect to the outburst of joy and praise which succeeds it in the *Gloria in excelsis*." (*Essays*, Prayer and Prayer books.)

## THE GLORIA IN EXCELSIS.

After the *Kyrie* comes the *Gloria in excelsis*. This hymn is sometimes called the greater Doxology to distinguish it from the lesser, the *Gloria Patri*. The author of the Church's greatest hymn of praise is unknown. The first verse, **Glory be to God on high and on earth peace to men of good-will**, was sung by the Angel and the heavenly host on Christmas night, as recorded by St. Luke (*ii.* 14). The *Gloria* was introduced into the Mass in the Roman Church first of all on Christmas Day, when it was sung in the first Mass in Greek, in the second in Latin. Up to the end of the eleventh century the *Gloria* was said by Bishops at Mass on Sundays and festivals, by priests only on Easter Sunday. At the close of the twelfth century this privilege gradually extended to priests. Since the revision of the Missal by Pius V., in 1570, the rule is to say the *Gloria* at Mass whenever the *Te Deum* is said at Matins —that is, when the Mass conforms to the Office.

| | |
|---|---|
| Gloriâ in excelsis Deo; et in terra pax hominibus bonae voluntatis. Laudamus Te; benedicimus Te; adoramus Te; glorificamus Te. Gratias | Glory be to God on high, and on earth peace to men of good-will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. |

agimus Tibi propter magnam gloriam Tuam. Domine Deus, Rex coelestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe; Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; Qui tollis peccata mundi, suscipe deprecationem nostram: Qui sedes ad dexteram Patris, miserere nobis. Quoniam Tu solus sanctus: Tu solus Dominus: Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. *Amen.*

We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us; Thou who takest away the sins of the world receive our petitions; Thou who sittest at the right hand of the Father have mercy upon us. For Thou alone art holy: Thou alone art Lord: Thou alone, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

### Explanation of the *Gloria in excelsis.*

Let me offer a brief and simple explanation of this hymn of praise.

**Glory be to God on high,** that is, may God be glorified, be honoured, and praised in Heaven, **and on earth peace to men of good-will,** and on earth may peace, the calm ever found where order reigns, belong to men who are the objects of God's good-will and special love—who have pleased God. Now we enter on the creature's praise of God—**we praise Thee;** we wish in words to acknowledge Thy excellence, **we bless Thee;** as our Lord and God from whom all good things come. **We adore Thee,** we pay Thee that supreme homage of mind and will which God alone can claim; **we glorify Thee,** that through our words, however poor, the clear knowledge of Thee may spread abroad; Thy glory we wish to seek, not our own. **We give Thee thanks**

**for Thy great glory.** These words express the very highest form of gratitude which human nature can reach. We thank Him, not for His goodness to us, but for the great glory which He has possessed from all eternity and will possess by the works of His hands.

**O Lord God, heavenly King, God the Father Almighty.** The word **Lord** means owner and Supreme Master of Heaven and earth and all therein; and **God** is the fulness of every conceivable perfection. As **heavenly King** He rules over the Blessed choirs of Heaven. As **Father** He summons everything into being—**Almighty** is the epithet most often applied to God in Scripture comprising all wisdom, knowledge, power—to whom alone in token of supreme dominion Mass is offered.

We now come to the second portion of the hymn. The supplication is addressed to Jesus Christ.

**O Lord Jesus Christ** is our Saviour's full title; as **Lord** He is Master of Heaven and earth, to whom as Man all power is given. **Jesus** (Saviour) comprises the whole work of redemption; **Christ** the anointed one hears us with the Father and deigns to pray for us to the Father. Christ is Man and God; He prays as Man, as God He grants what He prays for. (*St. Augustine.*) **Lord God** are the titles of omnipotence: **Lamb of God** refers to the Passion and to the mystical slaying at the Mass: **who takest away the sins of the world**—these words were first used by St. John the Baptist, "Behold the Lamb of God, behold Him who taketh away the sin of the world" (*St. John i.* 29)—on His Cross by complete redemption and satisfaction; **have mercy on us** is the Church's prayer for pardon repeated again and again in her Offices and public prayers. **Thou who sittest at the right hand of the Father**; as Man Christ occupies the highest place

in Heaven above angels and men, and as God is infinitely merciful: **receive our petitions**; these words do not perfectly render the original Latin *suscipe deprecationem nostram; suscipe* in Scriptural language means *hear and mercifully grant*, as in Gen. xix. 21. *Etiam in hoc susccpi preces tuas*—"Behold also in this, I have heard thy prayers, not to destroy the city for which thou hast spoken." *Suscipe* has constantly this sense in the Mass.

Have mercy on us, says the Church, and forgive us our sins—**qui tollis peccata mundi, miserere nobis**; and forgive us also the evils that follow sin in the punishment we have deserved, **suscipe deprecationem nostram**; *precatio*, says St. Augustine, means a petition that good things be granted, *deprecatio* that evil things be averted.

The hymn concludes with these words of praise: **For Thou alone art holy,** holy by nature and by essence; holiness is Thy being, and all creatures borrow their holiness from Thee: **Thou alone art Lord,** absolute Master of Heaven and earth; man is but the steward of the few things he owns, Christ is King of kings and Lord of lords, **Thou alone, O Jesus Christ, with the Holy Ghost, art most high,** because Thy Sacred Humanity is elevated and glorified above all created things, that Sacred Humanity is **in the glory of God the Father. Amen.**

A few ceremonies are prescribed to the priest in saying the *Gloria*. As he says or intones **Gloria in excelsis** he extends his hands and lifts them to his shoulders to show his ardent desire to praise God. At **Deo** he joins his hands and bows to the cross or to the Blessed Sacrament if exposed, and he bows at the words, **we adore Thee, we give Thee thanks, receive our petitions,** and twice on mentioning the name of Jesus.

## Questions on Chapter IX.

1. Explain what is meant by the Station Mass.

2. Give the meaning of the word *Introit.* Of what does it consist?

3. What is the origin of the *Kyrie?* Why is the Greek form retained?

4. When is the *Gloria* said? What changes have been effected in this matter since the twelfth century?

5. Write an explanation of the *Gloria* word for word.

# CHAPTER the TENTH.

## DOMINUS VOBISCUM, COLLECT, AND EPISTLE.

At the end of the *Gloria* the priest kisses the altar and turning to the people, says **Dominus vobiscum,** "the Lord be with you," and the server representing the congregation, returns the salutation, saying **and with thy spirit**—may He be with your soul or spirit also, O priest.

Whenever the priest turns round to salute the congregation with the *Dominus vobiscum*, he first kisses the altar, or more properly the altar-stone, in which repose the relics of the martyrs. The kiss is a mark of veneration to the martyrs, and much more a sign of love and reverence for Jesus Christ, who is soon to be offered in Sacrifice on that altar for the living and the dead.

In the earliest times, as the priest said Mass facing the people, he did not turn round at the *Dominus vobiscum*. At the Papal Mass said over the Tomb of the Apostles the Pope faces the congregation, and does not turn to the people at the *Dominus vobiscum*. When the position of the altar was changed the celebrant naturally turned to the people in saluting them.

The salutation, "The Lord be with thee," was used

by Booz in addressing the reapers (*Ruth ii.* 4), "And behold, he came out of Bethlehem, and said to the reapers, The Lord be with you. And they answered him, The Lord bless thee." See also Judges (*vi.* 12) and Gabriel's salutation to our Lady—"The Lord is with thee."

The priest, by the salutation, wishes every grace to the people that the presence of God brings; and the people by their *et cum spiritu tuo*, implore that the soul of the priest be filled with God, thus enabling him to offer worthily the Holy Sacrifice.

The Bishop, at a Mass in which the *Gloria* is said, uses the formula **pax vobis** instead of *Dominus vobiscum*. The words *pax vobis* are possibly taken from the *Gloria*. The *pax vobis* of the Bishop (our Lord's favourite greeting to His disciples after His Resurrection) is said to be a remnant of the privilege, according to Benedict XIV., as stated in the Introductory Chapter, which once belonged to the Bishop alone of saying the *Gloria* at Mass. The *pax vobis*, in the mouth of the Bishop, reminds us of the privilege. *Pax vobis* is higher than *Dominus vobiscum*, since the former is our Lord's own salutation, and proceeds from the Bishop, who possesses the fulness of the priesthood and a higher power to bless than a priest.

## THE COLLECT.

After the *Dominus vobiscum* the priest moves to the Epistle side, and bowing to the cross, says, **Oremus,** "let us pray." These words, as already stated, contain a distinct invitation to the congregation to join with the priest in prayer. The priest raises his hands to his shoulders. This gesture is perhaps, so some writers assure us, in memory of our Lord's outstretched

arms on the Cross. Certain Religious Orders in portions of the Mass extend their arms almost to their full length. It should be remembered, however, that the Church adopts customs already existing, makes them her own, and consecrates them to the service of God. Her vestments are taken from the ordinary garments in use during the earliest stage of her existence, her Basilicas are the Roman Courts of Justice, and the method of praying with outstretched arms was and is still prevalent in the East, and to this day is seen amongst the poor in Ireland. The frescoes in the Catacombs represent saints of both sexes praying with arms outstretched. In the 140th Psalm we read, "The lifting up of my hands as an evening sacrifice," while St. Paul bids Timothy (1 *Tim. ii.* 8) to pray, lifting up holy hands. The Collect (called *Oratio* in the Roman Missal), is eminently the prayer of the day or feast, in which the Church begs special gifts and graces corresponding to the different feasts and seasons of the year. (Dr. Gihr, *The Holy Sacrifice of the Mass*, p. 407.)

The word Collect has been explained in various ways. One simple explanation is that the Collect gathers, collects together in the mouth of the priest the wants and wishes of the faithful, for whom the priest at Mass pleads.

Many of the Collects now said were composed by St. Gelasius (492) or St. Gregory (590), while many are of a later date, and are continually added for new feasts.

Almost all the Collects are addressed to the Father and end with the words, "through our Lord Jesus Christ," &c.; only a few, and these of recent date, are addressed to the Son, and none to the Holy Ghost. Why are the Collects chiefly addressed to the Father? Because the Mass represents the Sacrifice by which

Christ offered Himself to the Father, and therefore the prayers of the Liturgy are directed to the Father Himself.

A word as to the formation of the Collect. The Collects, however varied, are written more or less on the same lines. St. Paul desires that supplications, prayers, intercessions, and thanksgivings be made by men. This rule is followed in the Collects.

Take a few familiar instances. The Collect for the Holy Ghost: **O God** (lifting of the heart to God the Father) **who didst instruct the hearts of the faithful by the light of the Holy Spirit** (statement of a grace and thanksgiving), **grant us in the same Spirit to relish what is right and ever to rejoice in His consolations** (the request), **through our Lord Jesus Christ, Thy Son, who with Thee liveth and reigneth in the unity of the Holy Spirit through everlasting ages.** These words, which end all Collects addressed to the Father, implore what is asked through the merits of the Passion and Death of our Lord.

Here is a Collect addressed to Christ for the feast of the Blessed Sacrament:

**O God** (the elevation of the heart to God) **who under a wonderful Sacrament hast left us a memorial of Thy Passion** (statement of a favour and consequently thanksgiving), **grant us, we beseech Thee** (the Church's favourite form of earnest petition), **so to reverence the sacred mysteries of Thy Body and Blood, that we may continually find the fruit of Thy redemption in our souls** (close of petition), **who livest and reignest, world without end** (thus ends often the Collect addressed to the Son), or the fuller form: **who livest and reignest in the**

**unity of the Holy Ghost, God through everlasting ages.**

The first or principal Collect is always peculiar to the Sunday or festival. On greater days one Collect only is said; on all festivals except the chief, other Collects are admissible, and these are called Commemorations—a remembrance of saints and feasts. A Collect prescribed by the Bishop in some special need is called an *Oratio imperata*, a prayer ordered. That prayer is sometimes for the Pope, or Church, or for a temporal gain, *e.g.*, fine weather, &c.

**Amen** gives assent to all said by the priest. In the early ages the people answered *Amen* at Mass. The server now answers for them.

## THE EPISTLE.

The Jews began the public service of their Sabbath by reading from Moses and the Prophets. (*Acts xiii.* 15.) The first Christians followed their example, and during divine worship on the Sunday read passages from the New or Old Testament.

The general rule is, with few exceptions, that each Mass has two lessons from the Bible said or sung during the Holy Sacrifice, one is the Epistle, the other the Gospel.

The Epistle may be taken from any portion of the Old or New Testament except the Psalms and the four Gospels. It is stated by Dr. Gihr that the present arrangement of Epistles and Gospels throughout the year, substantially as we have them now, was not made before the sixteenth century. (*Holy Sacrifice of the Mass*, p. 436.)

The Epistle is more commonly taken from the Epistles of the Apostles, and was once called Apostle,

because taken from Apostolic writings, that is, Acts, Epistles, or Apocalypse. *Postmodum dicitur oratio, deinde sequitur Apostolus.* (*Gregorian Sacramentary*, Migne, *P.L.* lxxviii. 24.)

The Epistle at High Mass is chanted by the sub-deacon, the Gospel by the deacon. The Epistle is read before the Gospel to mark the subordination of the former to the latter. The Epistle gives the teaching of Prophets and Apostles, the Gospel is the direct teaching of Christ.

The Gospel determines the choice of the Epistle; these two lessons from the Bible are in perfect harmony, they often express the same idea, seen sometimes from different points of view. (See Epistle and Gospel for the Sundays in Advent, the Epiphany, Ash Wednesday, the First Sunday in Lent, Passion Sunday, the Second Sunday after Easter, Corpus Christi, the Immaculate Conception, the Seven Dolours, the Assumption, Pentecost, St. Augustine, Apostle of England; St. Mary Magdalene, the Sacred Heart, and Masses for the Dead. The close relationship between the Epistle and Gospel is very evident in Votive Masses for the Angels, for the Holy Ghost, for the Passion of our Lord, for the Grace of a Happy Death, for the Sick, for Bride and Bridegroom.)

At the end of the Epistle the server answers **Deo gratias**, to give thanks to God for the gift of His holy doctrine.

### Questions on Chapter X.

1. What is the origin and meaning of *Dominus vobiscum?* When and why is *Pax vobis* used instead?

2. What is the meaning of Collect? To whom are the Collects chiefly addressed—and why?

3. Why is the Epistle so called? Whence is it taken?

# CHAPTER the ELEVENTH.

## THE GRADUAL, ALLELUIA, TRACT, AND SEQUENCE.

The Gradual is called from *gradus*, a step, because it was formerly sung on the step of the ambo where the Lector had read the Epistle. The Gradual was once called *responsory*. The first part was called *responsorium* as an answer to the Epistle, the second *versus*. The Gradual represents a verse or two of psalms once sung all through. Sometimes the Gradual is the Church's own composition and not taken from Scripture, as in the feast of the Seven Dolours. The first part of the Gradual in Requiem Masses is also composed by the Church.

The force and meaning of the Gradual is clearly seen when we remember that it is closely and intimately connected with three other portions of the Mass, the Introit, Offertory, and Communion. (See the Mass for the First Sunday in Lent, the Mass for the Holy Innocents and Angel Guardians, the Common for Bishop and Confessor, &c.) The Introit, Gradual, Offertory, and Communion are variable and were once always sung.

The Gradual is seldom said or sung alone. The *Alleluia* verse, as it is called, is generally added to the Gradual throughout the year. This verse consists of two *Alleluias*,

a verse of Scripture, and a third *Alleluia*. From Septuagesima to Holy Saturday *Alleluia* is not said at Mass. The Gradual is omitted from the Saturday in Easter Week to the Octave of Pentecost. During this period the Gradual (except on Rogation Days and Whitsun-eve) gives place to the major *Alleluia*, which, strictly speaking, ushers in the Eastertide. The major *Alleluia* is so called to distinguish it from the *Alleluia* verse or minor *Alleluia*. The major *Alleluia* consists of two *Alleluias* prefixed to two verses, and *Alleluia* is added at the end of each verse.

Why, it may be asked, is the Gradual retained up to Friday in Easter Week inclusively? We reply that the Church had a special reason during the first thousand years of its existence for inserting the Gradual during Easter Week. The Church had before her mind in her liturgical worship the newly baptized, who on Holy Saturday were born again by Baptism to a higher life. During Easter Week the neophytes continued their instruction in the mysteries of the faith, and wore white garments, which in some places were laid aside on Saturday in Easter Week and in others on Low Sunday: hence the titles, *Sabbato in Albis*, *Dominica in Albis*, in the Roman Missal. Liturgists tell us that the Gradual lies midway between the mournful Tract and joyful *Alleluia*. It denotes, as we are told, the toilsome journey of the Christian to the Better Land. The Gradual at Eastertide was an admonition to the newly baptized that Heaven is gained after a conflict. Saturday was the octave of Solemn Baptism; and the octave is said to symbolize eternal beatitude, when the newly baptized reach their home in Heaven and the great end of Baptism is thus obtained. The Gradual ceases on Saturday in Easter Week and the

triumphant *Alleluia* takes its place. (See the *Holy Sacrifice of the Mass*, Gihr. English translation, p. 461.) The ancient baptismal rite on Holy Saturday has long since fallen into disuse, but the Gradual in Easter Week is retained. Another survival of an old custom.

## THE TRACT.

In certain seasons, as from Septuagesima to Easter, the joyful *Alleluia* is exchanged for the Tract, which is of a mournful character. The word Tract is derived from *tractim;* Tract meant something sung *tractim*, without break or interruption of other voices as in responsories and antiphons. The Tract is usually taken from Scripture, very often from the Psalms. Its character or tone sometimes resembles the Gradual (see for example the Gradual and Tract in the Votive Mass of the Holy Ghost after Septuagesima, and in Requiem Masses).

The Sequence, sometimes called the Prose, from the irregularity of its metre, derived its name from the last vowel of the *Alleluia* which followed on through a series of notes without words. Different notes on one syllable without words may easily be difficult even to correct singers. In the tenth century words were put to these notes—and this is the origin of what is now called a Sequence (a following on). Five are said or sung in church, the *Victimae Paschali* at Easter, the *Veni Sancte Spiritus* at Whitsuntide, the *Lauda Sion* for Corpus Christi; the *Stabat Mater* and the *Dies Irae*.

## Questions on Chapter XI.

1. Why is the Gradual so called? What is it the survival of? With what portions of the Mass is it closely connected in thought and meaning?

2. What is meant by the *Alleluia* verse, and what by the Major *Alleluia?* Why is the Gradual retained in Easter week?

3. What does the word Tract mean? When is it used?

4. Give the origin of the word Sequence. Name the Sequences now in use in the Roman Liturgy.

# CHAPTER the TWELFTH.

## THE GOSPEL AND THE CREED.

The second lesson from the Bible read at Mass is called the Gospel (the good tidings of God). After the Blessed Eucharist there is nothing the Church venerates more than the word of God in the Gospel. At High Mass the Gospel has lights and incense in token of the Church's veneration; while only the priest or deacon is allowed to read or sing it at Mass.

Before the Gospel the priest bowing profoundly before the altar, says two prayers—the first is called the *Munda cor meum* and is as follows: **Almighty God who didst with a burning coal purify the lips of the Prophet Isaiah, cleanse also my heart and my lips, and of Thy merciful kindness vouchsafe to purify me that I may worthily announce Thy holy Gospel, through Christ our Lord. Amen.**

This prayer alone shows the great importance set by the Church on the reading and explanation of the Gospel. The allusion is to the vision told in the sixth chapter of Isaiah. In a vision the Prophet saw the God of armies and his own unworthiness to preach God's message, "and one of the Seraphim flew to me and in his hands was a live coal, which he had taken with the tongs off the altar. And he touched my mouth and said, Behold this hath touched thy lips, and thy

iniquities shall be taken away, and thy sin shall be cleansed." Then only did the Prophet gain courage to give God's message. The fire is the figure of the grace of the Holy Spirit which consumes all imperfections, and cleanses the heart to preach the Gospel.

The second prayer is as follows: **May the Lord be in my heart and on my lips that I may worthily and in a becoming manner** (this refers to the reading or explanation) **announce His Gospel.**

After saying this prayer in secret the priest moves to the right side of the altar, and in a loud voice addresses his salutation to the people, **The Lord be with you,** the server answers **and with thy spirit,** which means here a mutual desire of priest and people to announce and receive the Gospel in fitting dispositions.

The priest then says, according to the passage that he is going to read, either **the beginning of the Gospel according to St. Matthew** (or another Evangelist) or **a continuation of the Gospel.**

The words of the Church indicate that there are not four Gospels, but one Gospel written by four Evangelists from different points of view. The server answers **Glory be to Thee, O Lord,** because the good news of the Gospel teaches us to honour and praise God.

The priest makes the sign of the Cross on the Missal, not to bless it, but to signify "This is the book of the Crucified." The Gospel is the word of the Cross. The priest next makes the sign of the Cross on his forehead, lips, and heart, to remind us that we ought to carry the doctrine of a crucified Redeemer in our mind, on our lips, and in our heart.

The Church's Rubrics observed in the reading of the Gospel show her esteem for the Sacred Word.

(1) The Gospel is read at the right or more honourable side of the altar. Right and left on the altar are indicated by the arms of the cross over the tabernacle. Consequently the Gospel is the right, the Epistle the left of the altar.

(2) The congregation stand as a mark of respect and reverence. The rubric in the Roman Missal seems now-a-days forgotten in England—"at private Masses the congregation (*circumstantes*) always kneel, even in paschal time, except while the Gospel is read."

(3) At High Mass two acolytes with lighted candles and the thurifer with incense accompany the deacon as he chants the Gospel. The lighted candles signify the light of faith, the perfume of incense the good odour of Christ, while the consuming of the incense itself by fire is suitable to the idea of destruction involved in the Sacrifice.

(4) The kiss given by the celebrant to the sacred volume is a token of homage to and affection for our Lord's teaching. The words said while he kisses the Missal, after the first Gospel, **May our sins be blotted out by the words of the Gospel,** are the Church's petition for the pardon of sin, through those acts of sorrow and love which the words of the Gospel above all other words excite in the heart.

## THE CREED.

After the Gospel on Sundays follows usually the sermon or explanation of the Gospel.

The Gospel, then, closes the first of the two great divisions of Mass. The Mass to the end of the Gospel and sermon was called in the early ages of the Church the *Missa Catechumenorum* — the Mass of the Catechumens—from the Offertory to the *Ite Missa est*, *Missa fidelium*—the Mass of the faithful.

The catechumens, or those under instruction for the Church, were dismissed after the Gospel. The Discipline of the Secret lasted for the first five hundred years in the Church. We have already alluded in the Introductory Chapter to the Discipline of the Secret, or the custom which prevailed in the early Church of concealing from heathens and catechumens the more secret and mysterious doctrines of the Catholic Church, either by not mentioning them at all, or by mentioning them in enigmatical language, intelligible only to those who were initiated into its meaning. "That it existed even as a rule with respect to the sacraments," says Cardinal Newman, "seems to be admitted on all hands." In times of persecution the Christians were afraid to speak openly of their doctrines and worship, from the fear of increasing their own persecution or of having their doctrines misunderstood or laughed at. They were especially anxious to keep the Blessed Eucharist and Mass secret from heathens and even catechumens.

The Offertory begins the Mass of the Faithful, or of those who professed the Catholic faith. The *Credo* is fittingly introduced after the Gospel as a solemn act of faith in the Gospel and doctrines of Divine revelation.

The *Credo* is a suitable introduction to the Sacrifice, as it is a confession of faith in our Divine Redeemer, who is both Priest and Victim.

After the Gospel on certain days the Creed is said or sung. These days are, all Sundays in the year, all feasts of our Lord and the Blessed Virgin, of the Apostles, and Doctors of the Church, the feasts of All Saints, the feast of the Angel Guardians, and practically all Doubles of the First Class.

Apostles and Doctors have the *Credo*, because to them in a special way belongs the duty of teaching the truths of faith professed in the *Credo*. Except the Mother of God, to St. Mary Magdalene alone among women the *Credo* is given. St. Theresa and other saintly women may have the *Credo* on their feast in a special church, because that feast is a Double of the First Class in that church, or because it claims the saint as its patron.

The *Credo* in the Mass is called in the Church's language *Symbolum Nicaenum Constantinopolitanum*. *Symbolum* means a sign. The Creed is the sign of the true Faith we profess and to which we belong. In it are gathered together the chief Dogmas of Faith. In the Constantinopolitan Creed we have clearly defined the Divinity of the Father, Son, and Holy Ghost. Arius denied the Divinity of the Son, Macedonius the Divinity of the Holy Ghost. At Constantinople in 381 two additions were made to the old Nicene formula. The clause, **of whose kingdom there shall be no end,** was added against Marcellus of Ancyra, who denied that Christ's reign would continue after the Day of Judgment. Again, after the clause, **and in the Holy Ghost,** the words, **the Lord and Life-giver who proceedeth from the Father and the Son, who**

**together with the Father and the Son,** were added against the Macedonians who denied the Divinity of the Holy Ghost. The famous addition of the **Filioque, who proceedeth from the Father and the Son,** was introduced later by particular churches. About 1015 Rome itself adopted it. This brings the Creed to the shape we now have it at Mass.

The *Credo* was recited or sung in the Roman Mass at the beginning of the eleventh century under Benedict VIII. (1012—1024). In the Eastern Church the *Credo* was introduced at the beginning of the sixth.

Credo in unum Deum, Patrem omnipotentem, factorem coeli et terrae visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia saecula. Deum de Deo; lumen de lumine; Deum verum de Deo vero; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de coelis, (*Hic genuflectitur.*) et incarnatus est de Spiritu sancto ex Maria Virgine: ET HOMO FACTUS EST. Crucifixus etiam pro nobis: sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas; et ascendit in coelum, sedet ad dexteram Patris: et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

Et in Spiritum sanctum Dominum, et vivificantem.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God: begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven (*here the people kneel down*), and was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father: and He shall come again with glory to judge both the living and the dead; of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and Life-

qui ex Patre Filioque procedit: qui cum Patre, et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi saeculi. Amen.

giver, who proceedeth from the Father and the Son: who together with the Father and the Son is adored and glorified; who spake by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead and the life of the world to come. Amen.

## Explanation of the Nicene Creed.

**I believe; believe** does not mean, as often in English, a mere expression of opinion said hesitatingly and doubtfully; **believe** means a firm, unhesitating, absolutely certain state of mind, without shadow of fear or doubt, because the belief rests on the word of God. **In one God.** We are bound to believe in God, infinite in every perfection, containing in Himself the fulness of every conceivable good: hence it follows there is only one God—for the fulness of every conceivable perfection is found in one God alone. **The Father Almighty.** The word Father in the Creed leads us to a knowledge of the Trinity; there cannot be a Father without a Son; thus we are obliged to acknowledge the Trinity in which there is a distinction of person with one and the same nature, the Son is generated by the Father, the Holy Ghost proceeds necessarily from the Father and Son. **Almighty** means that God can do everything which is not repugnant to His infinite perfection. **Almighty** is the name most frequently applied to God in Scripture. The thought of omnipotence strengthens more than anything else our faith, hope, and confidence in God. **Maker** here is the same as Creator, and the latter

signifies, as taught by the Council of the Vatican, one who makes out of nothing, that is, where nothing was, something came into being at God's command. **Of Heaven**; this includes the sun, moon, stars, and sky above; the words **and earth** mean this planet with everything on its surface. **And of all things visible and invisible**; this clause explains more fully Heaven and earth—nothing exists, seen or unseen in earth or Heaven, neither men nor angels, which has not been made by God. He made the demons too: not as demons: He made them pure spirits, and by their own sin they became demons.

**And** (I believe) **in one Lord Jesus Christ.** The Council now passes on to condemn Arius by distinctly defining that Christ is God. **Lord** expresses our belief in the sovereignty of Christ, not merely as God but also as Man, over the whole world. He is Lord of earth, of angels and of men. **Jesus** is the distinctive name of Christ as God and Man—it means Saviour, indicating His office according to the Angel's words to St. Joseph: "She shall bring forth a Son and thou shalt call His name Jesus; for (the reason of the name) He shall save His people from their sins." (*St. Matt. i.* 21.) **Christ** means anointed. In the Old Law priests, prophets, and kings were anointed. The rite is used in the Christian Church when priests are ordained and kings are crowned.

Christ is Priest, Prophet, and King. He is anointed not with oil as priests and kings, but with the fulness of grace poured into His Soul by the Holy Ghost. The Psalmist says of Christ, "Thou hast loved justice and hated iniquity: therefore God, Thy God **hath anointed** Thee with the oil of gladness above Thy fellows." (*Psalm xliv.* 8.) The name **Christ** as also

the name **Jesus** brings before us the two natures of the Word Incarnate. Besides the anointing of the Man Jesus with grace, there is the higher anointing with the Divinity whereby especially He is the Messiah long expected by the nations. Christ is a Priest not by sacramental rites. His Priesthood began with His Incarnation, and it was completed by the sacrifice of His life on Calvary. The best description of that Priesthood is given by St. Paul in the Epistle to the Hebrews.

Christ is also a Prophet. In Scripture prophet does not mean exclusively one who foretells the future. It is commonly used to signify a teacher. Christ is the great Teacher of the world, from Him we learn the Gospel that leads to Heaven. Before the coming of Christ, of Him prophets spoke, and Christ in the flesh spoke of His Father. Christ is King not only as God but as Man and as sharer of our nature. "He shall reign in the house of Jacob for ever and of His Kingdom there shall be no end." (*St. Luke i.* 32, 33.) His Kingdom is spiritual and for everlasting. It began on earth and will be perfected at His second coming, when the whole world shall be subject to Christ, and Christ at the head of His elect shall as Man make His grand act of submission to His Father and God shall be all in all. (1 *Cor. xv.* 28.)

**The Only-begotten Son of God.** The Council refers to the eternal generation of Christ from His Father. Christ is God, says the Athanasian Creed, begotten before time from the substance of the Father, **born of the Father before all ages,** and He is Man born in time from the substance of His Mother. **God of God,** that is, God begotten of God; **Light of Light,** uncreated Light proceeding everlastingly from uncreated Light; **true God of true God,** true God

begotten of the only true God; **begotten, not made, begotten** eternal as He who begets, **not made** from substance existing before: **consubstantial with the Father,** the same substance numerically with the Father —Christ has one and the same nature, essence, substance as the Father. **By whom all things were made.** The Father is said to create through the Son in the sense that He communicated to the Son the essence and power wherewith He creates along with the Father.

**Who for us men, and for our salvation,** by these words the end of the Incarnation of Jesus Christ is clearly stated. He came for us men on earth not to condemn us but to save us. **Came down from Heaven and was incarnate by the Holy Ghost.** Christ remaining God took flesh not by the power of man, for no man was His father, but by the power of the Holy Ghost miraculously, **of the Virgin Mary.** Mary was a Virgin in her miraculous Conception, a Virgin in the miraculous birth of her Child, and a Virgin after birth; always a Virgin, as the Church says —*semper Virgo.* **And was made Man.** In one sentence here is the whole doctrine of the Incarnation; the Divine nature in Christ was not made, the human was. Christ became, what He was not before, Man with a body and soul like ours. Two natures, consequently divine and human, in one Person.

**He was crucified also for us.** By these words was fulfilled the prophecy of our Lord in *St. Matthew xx.* 19, "they shall deliver Him to the Gentiles to be mocked and scourged and crucified" **for us.** These words **for us** must not be forgotten; "He loved me and delivered Himself up for me;" **suffered under Pontius Pilate and was buried; suffered** refers obviously to the pains of body and of mind which our Lord bore for us the

name of the governor is added to impress the great truth on the memory of the faithful. **And was buried.** The Apostles' Creed says **dead and buried,** the Nicene omits **dead.** The death of the Lord is plainly stated in the fact of His burial. By the death of Jesus Christ we mean that the blessed Soul of our Lord, to which the Divinity clung, was separated from His Body, with which also the Divinity remained inseparably united. He took a body capable of suffering. He died from violence, but when He chose and as He chose. He allowed violence to take its natural effect. (See His own words in *St. John x.* 17.) The Council adds **buried,** because burial is the strongest proof of death, and from the fact of Christ's burial the miracle of His Resurrection is more glorious and clear. Christ's Body in the tomb could not suffer corruption.

**And the third day He rose again according to the Scriptures.** Christ foretold that He would rise again, not vaguely some day, but the **third day.** This means He was in the tomb a part of Friday, all Saturday, and a part of Sunday; He rose again by His own power and Divinity; not by the power of another, as Lazarus and many others rose, only to die again; Christ rose to die no more; "Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over Him." (*Romans vi.* 9.) On the Resurrection rests the whole truth of Christianity. By that fact Christ and His Church stand or fall; the Council adds **according to the Scriptures,** the inspired word has taught this great article of Faith. **And ascended into Heaven and sitteth at the right hand of the Father.** The work of redemption over, Christ as Man, Body and Soul, ascended into Heaven not merely by the power of the Divinity, but by the power granted to His

glorious Soul to raise His Body to Heaven forty days after His Resurrection; Christ is said to sit as a monarch on His Throne—on the right, holding as Man the place of honour next His Father—who set Him on His right hand in the heavenly places. (*Ephes. i.* 20.)

**And He shall come again with glory to judge both the living and the dead.** So far the Creed has spoken of our Lord's redemption of the human race, and of His ascent to Heaven that He may intercede; it now defines His judgment of the world on the last day. The first coming of our Saviour was in humiliation as a Babe in Bethlehem, the second will be in glory. He is to judge, Christ judges the world as God and Man (*see St. John v.* 26), "and He (the Father) hath given Him authority to execute judgment because He is *the Son of Man.*" These words of St. John mean that the judicial power like the priestly power is a portion of and inseparable from our Lord's human nature. *Quia* (because) in the Vulgate might more correctly be *quatenus* (inasmuch as He is the Son of Man). **The living and the dead**—by the living is meant those who are alive at the second coming. They will die and rise again. The dead at the second coming will also rise again. All born of Adam will die and rise again. **Of whose kingdom there shall be no end.** These words proclaim that Christ's reign as Man is to continue after the last day. Our Lord's Kingdom shall last for ever and ever.

**And** (I believe) **in the Holy Ghost the Lord and Life-giver.** The Council after defining the Divinity of the Father and of the Son—the same in nature, distinct in person—proceeds to define the Divinity of the Holy Ghost. The Macedonian heretics denied that the Holy Ghost was God, equal to and of the same substance as

the Father and the Son. They held that the Holy Ghost was a creature like the angels, and a servant of the Father and the Son. The very fact that belief in the Holy Ghost is placed on the same level as belief in the Father and the Son implies the Divinity of all three Persons. The Holy Ghost is called **Lord** as having the same nature and therefore the same authority as the Father and the Son: **life-giver** means Sanctifier. Grace is the true life of the soul, and all gifts of grace are attributed to the Holy Ghost. We speak of the Holy Ghost as the Sanctifier, because that work of love is attributed with special fitness to Him who proceeds from the mutual love of the Father and Son, **who proceedeth from the Father and the Son.** The Catholic Doctrine teaches that the Second Person proceeds from the First, and the Third from the First and the Second by way of Communication of one and the same nature. The introduction of the **Filioque** into the Creed seems to have been first adopted in Spain. It is known to have been in use as early as 589 and possibly a century earlier. Rome, as we have seen, adopted the test-word **Filioque** about 1015, and it has ever since been in regular use in the Western Church. By the Council of Florence it was defined that this addition, **Filioque,** was "lawfully and reasonably" made to the Creed. **Who together with the Father and the Son is adored and glorified:** the Council in these words again teaches the Divinity of the Holy Ghost. If one and the same act of adoration be paid to the Holy Ghost as to the Father and the Son, the Holy Ghost is God as much as the Father and the Son. **Who spake by the Prophets;** the duty of the Prophets was to foretell the coming of Christ and to teach Divine truth—they were inspired by God, and the Holy Ghost as the Spirit of truth

spoke through them—the Prophets were the mouthpiece of the Holy Ghost.

**And** (I believe) **in one holy Catholic and Apostolic Church: one** having one head, the Pope, and one in its Doctrine the wide world over — the doctrine never changes, never increases or decreases, our knowledge of that doctrine grows wider and fuller with time and does actually increase. The Church is **one** also in unity of worship—for all recognize that the supreme act of worship is the Holy Sacrifice of the Mass offered by a Priest, who holds authority to celebrate from a Bishop in communion with the Holy See, and the names of the reigning Pope and of the Bishop of the Diocese are mentioned in the Canon of each Mass. The rite of the Mass differs, the oneness of the Sacrifice is ever the same. The difference in rite is permitted by the Pope. The Church is **one** in government in this sense that all Bishops receive power to rule their Diocese from the Pope, to whom at stated times they render an account of the flock entrusted to their care. The Church is **holy** in its Founder Jesus Christ, in its doctrine, and children, many of whom in every age are Saints, that is, lead lives conspicuous in virtue over the lives of such as merely keep the Ten Commandments. Saints are heroes. They are the V.C's. and much more in the army of the Lord.

**Catholic** means universal, and universal implies that the Church must subsist in all ages, teach all nations, and maintain all truths. The mission of the Church is to all men without exception: "Going therefore," says our Lord in St. Matthew, "teach all nations," in St. Mark, "Preach the Gospel to every creature"—the Church is never limited to country or race. She must be ever conspicuous among Christian communities by numbers and influence. She is for every place and for every man.

She must teach all her Master's doctrine, inculcate all His precepts, and use all His Sacraments. She must be ready to explain and defend her doctrine against attack, and she must at any time and at any place furnish all that is requisite for the Salvation of men. "Were she to withhold anything necessary for Salvation, she would be false to her mission." (*See* Father Gerard's *Religious Instruction*, p. 80.)

The Church is **Apostolic** because, in the words of the Catechism, "She holds the doctrines and traditions of the Apostles, and because, through the unbroken succession of her Pastors, she derives her Orders and her Mission from them." Orders confer supernatural powers—as of Ordaining, Consecrating, and Absolving, &c., and Mission gives the right to exercise these powers. True Orders do not of themselves prove the true Church. Apostolic Mission is also required. In the Catholic Church we find both Orders and Mission. She is therefore the one true Church.

**I confess one Baptism for the remission of sins.** Baptism can be validly administered by any one, be he Catholic, Anglican, Methodist, or Jew; but by whomsoever administered there is only one Baptism, which our Lord instituted of water and the Holy Ghost. **For the remission of sins:** Baptism remits the guilt and punishment of any sin great and small repented of and admits the soul, who dies immediately after that Sacrament has been conferred, straight to Heaven. No man sees God face to face in Heaven without Baptism or the desire of it; the latter is contained in an act of perfect sorrow or perfect love of God.[1]

**And I look for the resurrection of the dead**—we

[1] Baptism by blood or martyrdom also opens Heaven to souls only Baptism by water makes us members of the Body of the Church.

are said **to look** for what we are anxious to have, the resurrection of the body is human nature's greatest triumph through the power of God. By the resurrection is meant we shall all rise again with the same bodies we had before death—though in what the **sameness** consists has not been defined by the Church. Men shall be men and women shall be women. "The body shall be the same but changed." (See St. Paul's magnificent description in 1 *Cor. xv.*) **And the life of the world to come;** the future life which we are said in the Creed to **look for** is summed up in one word, Beatitude, a state, according to theologians, perfect in the possession of everything that is good.

### Questions on Chapter XII.

1. What is meant by the word Gospel? Explain the allusion to the burning coal in the *Munda cor meum.*

2. Describe the rubrics observed in the reading of the Gospel.

3. When should the congregation kneel at Low Mass according to the Rubric in the Roman Missal?

4. When is the *Credo* said? What additions have been made to it since the Council of Nice—and why?

5. Explain the following words in the Nicene Creed—*Maker, only begotten Son, God of God, Light of light, God of God, consubstantial, by whom all things were made, was made man, the third day He rose again, He shall come to judge the living and the dead, the Holy Ghost Lord and Life-giver, who proceeds from the Father and the Son: one, holy, Catholic, Apostolic Church; resurrection of the dead.*

6. Explain the introduction of the *Filioque* clause into the Creed.

# CHAPTER the THIRTEENTH.

PART THE SECOND.

## The Offertory to the Canon.

### THE OFFERTORY.

THE Offertory is an Antiphon. It originally consisted of an antiphon and psalm, which used to be sung while the faithful made their offerings of bread and wine for the Mass, or of gifts for the use of the clergy. The offerings of bread and wine for the Mass by the faithful began to fall into disuse about the year 1000, the psalm was dropped, but the Antiphon and its name are still retained.

At the Offertory we see the oblation of bread and wine by the priest, made after the recitation of the antiphon just mentioned. The Church does not really offer bread and wine absolutely and in themselves, the Church offers them that Christ may convert them into His own Body and Blood.

The antiphon at the Offertory, or as the Missal terms it, "the Offertory," has no necessary connection with the oblation which it precedes. Thus, on the Fourth Sunday in Advent, the Offertory is the first part of the Hail Mary. The Offertory varies

with the season and feast, and is closely connected with the Introit, Gradual, and Communion.

The things offered are bread and wine. Both are by the institution of Jesus Christ. The bread used in the Latin Church is made of flour and water without yeast, that is, unleavened bread. In the Greek Church the old custom of using leavened bread is still preserved. Wine, according to the Council of Florence, from the grape alone can be used; thus gooseberry wine is invalid.

By the precept of the Church at least a drop of water, *aqua modicissima*, says the Council of Florence, is mixed with the wine. The Council of Trent teaches (*Sess. xxii. c.* 7) that the Church orders a drop or two of water to be mingled with the wine before Consecration, because our Lord is believed to have mingled water with wine at the Last Supper, as also because the mixture of wine and water represents the Blood and Water which flowed from His Side after Death.

The five prayers used at the oblation of bread and wine are of comparatively recent date, about the thirteenth century. The great oblation of Christ's Body and Blood must be carefully distinguished from the Offertory or anticipatory oblation of bread and wine. The oblation is neither an essential nor an integral portion of the Sacrifice; it is not necessary for its completeness. The oblation is a religious ceremony instituted by the Church to excite the reverence and devotion of the faithful towards the great mystery to be accomplished, while it is the appropriation of the bread and wine to the special service of God.

I proceed to explain these five prayers. The priest raising his eyes to the crucifix and afterwards fixing them on the bread lying on the paten which he holds in his hands, says:

Suscipe, sancte Pater, omnipotens aeterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis; ut mihi, et illis proficiat ad salutem in vitam aeternam. Amen.

Accept, O holy Father, almighty, eternal God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for mine innumerable sins and offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for mine own and for their salvation unto life eternal. Amen.

EXPLANATION OF THE PRAYER.

**Accept, O holy Father,** to God the Father, the Sacrifice of His Son is offered, not to the Blessed Virgin, nor to Saint, or Angel—to the Father from whom all paternity descends: **Almighty,** the epithet is very suitable, since the Sacrifice of the Mass is to show God's supreme dominion and power over all creatures. **eternal,** is the attribute of the true God only, who always was, is, and always will be; **this immaculate Host,** the bread by anticipation is called the Spotless Host—"receive," says Benedict XIV. (*Bk. ii. c. x. n.* 2) on the Mass, "this Spotless Host into Whom this bread is soon to be converted," **which I, Thy unworthy servant, offer unto Thee, my living and true God,** God is the source of all life, without Him only death; **for mine innumerable sins,** mortal and venial, which the priest may have committed by thought, word, deed, and omission; **offences** are involuntary faults which, through human weakness one commits, which with greater care might be avoided. You hurt your foot by knocking against the table; take greater care not to knock against the table and you will not hurt your foot.

**And negligences,** such as want of purity of intention, want of correspondence with the special grace God gives His priest, which mars the beauty of an action. **And for all here present;** the Mass is offered for all present in a special way, because the congregation assisting at Mass gain more abundant fruit from the Sacrifice. **For all faithful Christians,** the Mass is offered too, for the members of the true Church in the first place, and for all the baptized who serve God outside the body of the Church according to their conscience; **living and dead,** on earth and in Purgatory, **that it may be profitable for mine own and for their salvation unto life eternal. Amen.**

*Then making the sign of the Cross with the paten, the Priest places the Host upon the corporal.*

## THE OFFERING OF THE CHALICE.

The Chalice is offered to God the Father in the same way as the Host, because to Him the Sacrifice is offered.

The priest pours wine into the chalice, and by the command of the Church adds a drop or two of water, having previously blessed it with the sign of the Cross. The wine is said to represent Jesus Christ and the water the people. The wine is not blessed, since it will soon be changed into the Blood of Christ at the Consecration; the sign of the Cross is made over the water, as representing the people who need to be blessed before they are united with Jesus Christ. The mingling of water with wine is also said to represent the union of the people with Jesus Christ (*Council of Trent, Sess. xxii. c.* 7.)

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius

O God, who, in creating human nature, didst wonderfully dignify it, and hast still

reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus sancti Deus: per omnia saecula saeculorum. Amen.

more wonderfully renewed it; grant that, by the mystery of this Water and Wine, we may be made partakers of His Divinity, who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord; who liveth and reigneth with Thee in the unity of, &c.

## Explanation of the Prayer in Mingling the Water with the Wine.

The drift of the prayer is that we may be sharers in the divine nature, according to these words of St. Peter (2 *i.* 4): "by whom He hath given us most great and precious promises: that by these you may be made partakers of the divine nature." By sanctifying grace we become the adopted children of God, and are most closely united to Him. We ask the grace **by the mystery of this water and wine**, that is, by the Passion and Death of our Saviour, when blood and water flowed from His side, and He as Man satisfied for us, began and perfected the work of our redemption.

Then the priest, having moved to the middle of the altar, takes the Chalice by the knob in one hand and with the other supporting the foot, holds it about the height of his eyes, and fixing them on the crucifix, says:

Offerimus tibi Domine calicem salutaris tuam deprecantes clementiam; ut in conspectu divinae Majestatis tuae, pro nostra, et totius mundi salute cum odore suavitatis ascendat. Amen.

We offer unto Thee, O Lord, the Chalice of salvation, beseeching Thy Clemency, that, in the sight of Thy divine Majesty, it may ascend with the odour of sweetness, for our salvation, and for that of the whole world. Amen.

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## Explanation of the Prayer in Offering the Chalice.

**We offer unto Thee, O Lord, the Chalice of salvation**—the words "chalice of salvation" are taken from the 115th Psalm—they refer, by anticipation, to the Blood in the Chalice, after the Consecration, shed for our salvation, just as in the Offering of the Host, "Spotless Host," refers, by anticipation, to the Consecrated Host, **beseeching Thy clemency, that in the sight of Thy Divine Majesty it may ascend with the odour of sweetness for our salvation and for that of the whole world,** for not merely upon Catholics but upon the whole world, graces descend through the power of the Mass.

Why, it may be asked, does the priest say "we" offer and not "I" offer? Because at Solemn Mass or High Mass the assisting deacon joins with the priest in offering the chalice. The Church has only one liturgy, and its form supposes that more solemn celebration of High Mass, which is dearer to her heart. Low Mass differs from High Mass chiefly in *omissions*.

The priest then makes the sign of the Cross with the chalice, places it upon the corporal, and covers it with the pall. Then with his hands joined upon the altar, and slightly bowing down, he says:

| | |
|---|---|
| In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus. | In the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord; and grant that the Sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God. |

This prayer is more or less modelled on the prayer of the three children in the fiery furnace as given in Daniel, third chapter, *vv.* 39, 40. They walked in the midst of the flames praising God, refusing to adore the

golden statue set up by Nabuchodonosor. They offered their bodies as victims to obtain mercy for themselves and others. The priest with contrite heart offers the Sacrifice for the sins of the world. Next, the priest raising his eyes and stretching out his hands, which he afterwards joins, makes the sign of the Cross over the Host and Chalice while he says:

| | |
|---|---|
| Veni Sanctificator omnipotens aeterne Deus: et bene✠dic hoc sacrificium tuo sancto nomini praeparatum. | Come, O Sanctifier, almighty eternal God, and bless✠this Sacrifice, prepared to Thy holy Name. |

## Explanation of the Prayer *Veni Sanctificator.*

This invocation is addressed to the Holy Ghost. In the language of the Church, the Holy Ghost is called the Sanctifier, and to Him the work of sanctification is specially attributed. Thus we speak of the seven gifts not of the Father and Son, but of the Holy Ghost: all meant for our sanctification. The word "bless" has various meanings. It may mean a prayer as of a father over his child—God bless you, which may not take effect. God's blessing carries infallibly virtue with it. The priest in blessing and in sanctifying by the sign of the Cross the bread and wine on the altar begs the presence under their species of the Lamb of God, and implores of the Holy Ghost transubstantiation, which is God's greatest work.

The priest with his hands joined goes to the Epistle side of the altar, where he washes his fingers, and recites a portion of the 25th Psalm.

The washing of the fingers is the sign of the perfect cleansing of the heart required for the worthy celebration of the Holy Mass.

The tips of the fingers, the thumb and forefinger,

which at his ordination were consecrated for the offering of the adorable Sacrifice, and not the hands, are washed to express that the priest should be clean wholly even from small faults (*see St. John xiii.* 10). The Lavabo, that is, the verses from the 25th Psalm, run thus:

1. I will wash my hands among the innocent: and will encompass Thy altar, O Lord.
2. That I may hear the voice of praise, and tell of all Thy marvellous works.
3. I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth.
4. Take not away my soul, O God, with the wicked, nor my life with bloody men.
5. In whose hands are iniquities: their right hand is filled with gifts.
6. As for me, I have walked in my innocence: redeem me and have mercy on me.
7. My foot hath stood in the right path: in the churches I will bless Thee, O Lord.
   Glory be to the Father, &c.

## Explanation of the *Lavabo*.

David's prayer to be delivered from exile and to worship God in His tabernacle is placed by the Church in the mouth of the priest. In the first verse David alludes to a custom among the Jews, who before entering into the Tabernacle purified themselves and the victims they offered, and this external washing is the sign of internal purity. David says, **I will wash my hands among the innocent,** as a sign of real inward purity, as an innocent person would wash them; and not with the hypocrites, who do so with clean hands and unclean hearts.

Such verses as **I will wash my hands among the innocent,** and **as for me, I have walked in my innocence** (*v.* 6), in no sense deny that the priest is a sinner. These words have no boastful tone—for the priest adds, **redeem me and have mercy on** me. There is a true sense in which every priest striving to serve God may use the words, "I have walked in my innocence." The priesthood is a state of innocence secured by its obligations against many forms of evil. The priest speaks more or less in the name of his order. The priesthood has a multitude of graces to secure it from sin, and the language of David, a penitent sinner, in the mouth of the priest from the knowledge it implies of the priestly state and of what a priest ought to be, fills any priest with a humbling sense of his unworthiness for such an exalted position.

Returning to the middle of the altar and bowing slightly with hands joined, to imitate, as St. Thomas says, the humility and obedience of Jesus Christ, the priest says:

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eumdem Christum Dominum nostrum. Amen.

Receive, O holy Trinity, this oblation, which we make to Thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary ever a Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, of these and of all the Saints: that it may be available to their honour and our salvation: and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

EXPLANATION OF THE PRAYER *Suscipe sancta Trinitas.*

This prayer clearly brings out certain points of doctrine. The preceding prayers of the Offertory are addressed to the Father and Holy Ghost—this prayer to the three persons of the Godhead, to whom alone and not to the Blessed Virgin or the Saints the Sacrifice of the Mass is offered. Sacrifice is (1) the supreme act of worship to God alone. The offering is in memory of the Passion, for the Eucharist, especially in the double Consecration of bread and wine, is a memorial of His Death; (2) in memory of the Resurrection, for the immortal body of Jesus Christ is consecrated; (3) in memory of the Ascension, for Christ who died for us and rose again in the same Body which lies in the Eucharist, has ascended into Heaven to intercede for us. The Sacrifice is offered in honour of our Lady and the Saints; not to them, and the motive is that our Lady and the Saints may intercede for us in Heaven. In honouring His Mother and the Saints we honour our Lord in His best friends.

Next the priest kisses the altar as a sign of affection for the relics of the Saints buried there and much more for our Lord, and turning towards the people, extending and joining his hands, he raises his voice a little and says:

**Brethren, pray that my Sacrifice and yours may be acceptable to God the Father Almighty.**

"Brethren" is used without distinction of sex. The human race after Baptism is one family, we are baptized children of God, we are strengthened by the same Sacraments, fed by the same food, call God our Father,

and are destined for the same reward. The answer of the server is as follows:

**May our Lord receive the Sacrifice from thy hands, to the praise and glory of His name, to our benefit, and to that of all His holy Church.**

The priest answers in a low voice **Amen**, and with outstretched hands recites the Secret prayers.

## THE SECRET.

The Secret is so-called because the prayers are said in a low voice inaudible to the people.

The number of the Secrets is the same as that of the Collects.

The difference between the Collect and Secret is that the Collect is a special prayer to God or relates to the feast of the day without reference to the Sacrifice at all. The Secrets are in keeping with the name originally given to them, prayers over the offerings (*orationes super oblata*). In the Offertory we ask God to accept, bless, sanctify, and consecrate the gifts offered, in the Secret we implore of Him the graces we require, as in a certain sense the fruit or effect of the offerings made. Thus, in the Secret for Pentecost, we read: **Sanctify, we beg of Thee, O Lord, the gifts we have offered, and cleanse our hearts by the light of the Holy Spirit,** and the Secret for Corpus Christi says: **We beseech Thee, O Lord, mercifully to grant to Thy Church the gifts of unity and peace which are mystically figured under the gifts we offer, through Thy Son, Jesus Christ, our Lord, who liveth and reigneth, world without end.**

## THE PREFACE.

The Preface, as its name indicates, is the introduction to the Canon, the most solemn portion of the Mass, which includes the Consecration. If we consider the Introit (*introitus*, entrance) with the preceding prayers as a general introduction to Mass, then the Preface may be considered as the special introduction to the Canon.

The general purport of the Preface is to thank God for all His mercies, to call on the angels to assist at the great Sacrifice, and to place ourselves in communion with them in the songs of adoration and love which they present at the throne of God.

There are in all eleven Prefaces—the Common or ordinary Preface, for days to which no other is appropriated, and the special Prefaces for the Nativity, used during the octave of Christmas (except on St. John's octave), for the feasts of the Holy Name, of the Purification, of Corpus Christi, and of the Transfiguration; for the Epiphany; for Lent; for Passiontide, used on the feasts of the Invention and Exaltation of the Cross, of the Passion of our Lord, on the Fridays of Lent and for the Sacred Heart; for Easter; the Ascension; Whit Sunday; the Preface for Trinity, used on all Sundays in the year which have no Preface of their own; the Preface for the Apostles, said also on the feasts of St. Peter's Chair at Rome and at Antioch. The Preface for our Lady was fixed by Urban II., at the close of the eleventh century, 1088—1099.

The Preface is divided into three parts. The introduction and conclusion are always the same : the middle changes with the feast and the ecclesiastical season.

P. Dominus vobiscum.
R. *Et cum spiritu tuo.*

P. The Lord be with you.
R *And with thy spirit.*

*Here the Priest uplifts his hands :*

P. Sursum corda.
R. *Habemus ad Dominum.*

P. Lift up your hearts.
R. *We have them lifted up unto the Lord.*

*He joins his hands, and bows his head while he says :*

P Gratias agamus Domino Deo nostro.
R. *Dignum et justum est.*
Vere dignum et justum est aequum et salutare, nos tibi semper, et ubique gratias agere; Domine sancte, Pater omnipotens, aeterne Deus; per Christum Dominum nostrum. Per quem Majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Coeli, coelorumque virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes. Sanctus, Sanctus, Sanctus. Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

P. Let us give thanks to the Lord our God.
R. *It is meet and just.*
It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O Holy Lord, Father almighty, eternal God, through Christ our Lord. By whom the Angels praise Thy Majesty, the Dominations adore, the Powers tremble before It. The Heavens and the Heavenly Virtues and the blessed Seraphim do celebrate with united joy. In union with whom we beseech Thee to ordain that our voices be admitted, saying in suppliant accord, Holy, Holy, Holy, the Lord God of hosts. Full are the heavens and the earth of Thy glory. Hosanna in the highest. Blessed is He who cometh in the name of the Lord. Hosanna in the highest.

## EXPLANATION OF THE INTRODUCTION TO THE PREFACE.

The words **Per omnia saecula saeculorum** belong to the Secret. The Introduction consists of three versicles with their responses. The priest opens with the customary greeting **Dominus vobiscum,** without turning as usual towards the people, thereby showing that he is wholly wrapt in the thought of the great action soon to be accomplished. He is conversing with God face to face. The server answers, or at High Mass the choir chants, **et cum spiritu tuo**—may God be with thy spirit, O Priest. The Priest raising his hands, suiting the action to the word, says the words **Sursum corda** –**lift up your hearts** as an invitation to raise our thoughts to heavenly things. To this invitation the people respond, **we have them lifted up unto the Lord,** that is, our hearts are already lifted up and with our Lord. The priest joins his hands and bows his head while he adds **Let us give thanks to the Lord our God,** a tribute which is due to God for all His benefits and especially for the gift of the Blessed Sacrament which comes to us through the Holy Mass. The word Eucharist, as we have seen, means thanksgiving. The faithful answer through the server, **it is meet and just: meet** in respect of His manifold benefits, and **just** on our part who so largely enjoy them.

These words close the introduction which is thought to have been composed by the Apostles.

## Explanation of the *Preface*.

We now come to the Preface itself and shall select the Common Preface for explanation. The priest begins the Preface by echoing the spirit of the response and repeating it with increased force. **It is truly meet and just, right and salutary; meet** with respect to God whose benefits we acknowledge by thanking Him for them, while this very act proclaims our own feeling of gratitude; **just**, for thanksgiving is an obligation of justice; **right** both on these and all other accounts; **salutary,** for it conduces to our salvation; **that we should always, and in all places, give thanks to Thee,** that is on every conceivable occasion, laughing and weeping, living and dying we should thank God. **Holy Lord, Father Almighty, Eternal God, through Christ our Lord.** These words are addressed to God the Father. Each epithet, **Holy, Almighty, Eternal,** is used in the strict sense here and belongs to God alone. **By whom the angels praise Thy Majesty, the Dominations adore, the Powers tremble before It, the Heavens and the Heavenly Virtues and the Blessed Seraphim do celebrate with united joy.**

The introduction of the Angels into the Preface adds much solemnity to its words. There are nine Choirs of Angels—Angels, Archangels, Virtues, Powers, Principalities, Dominations, Thrones, Cherubim and Seraphim. It is distinctly said that **the angels** praise God the Father through our Lord, their Chief and Mediator. The word "angels" is not taken in a general sense, but specifically the first choir. **The Dominations**

seem to annihilate themselves in adoring the Majesty of their Creator—the Dominations adore. **The Powers,** so called says Gregory the Great, because by their strength they overcome the demons, **tremble before It,** that is, are filled with a reverential fear (*tremunt Potestates*). **The Heavens,** that is, the entire Heavenly Host; **the Virtues,** perhaps the Choir of Angels through whose agency miraculous signs are made, **and the Blessed Seraphim,** the highest choir of all, called **Blessed** because of their incomparable love for God, in common jubilee glorify God's Majesty.

Here four different emotions or actions are ascribed to the angels in which we are to imitate them: namely, praise, adoration, awe, and joy.

The priest next prays in the name of the faithful and in his own. **In union with whom we beseech Thee to ordain that our voices be admitted in suppliant accord** (our humble voice of praise) **saying:** now comes the conclusion of the Preface.

1. **Holy, holy, holy, the Lord God of hosts. Full are the heavens and the earth of Thy glory.**

2. **Blessed is He who cometh in the name of the Lord. Hosanna in the highest.**

The first verse is taken from the sixth chapter of Isaias, v. 3, where the Prophet describes the glorious vision of the Lord's throne and the Seraphim "cried one to another, saying Holy, holy, holy, Lord God of hosts, all the earth is full of His glory." The three-fold repetition of **holy** is perhaps in honour of the Trinity, Father, Son, and Holy Ghost, distinct in person, the same in nature.

The second verse is the repetition of the cries of joy by the crowd in St. Matthew (*xxi.* 9) as our Lord entered Jerusalem on Palm Sunday. "Blessed is He

that cometh in the name of the Lord. Hosanna in the highest."

Hosanna means "Save we pray"—much like our expression, God save the King, or the French *Vive l'Empereur*. **Blessed is He who cometh in the name of the Lord** refers to Jesus Christ, who is in the full sense of the word **blessed**, for He is the source of every blessing.

The words **Blessed is He who cometh** refer directly to our Lord's coming in the Eucharist. The Church seems to give this interpretation in her rubric which prescribes these words to be sung by the choir after the Consecration.

### Questions on Chapter XIII.

1. What is the Offertory? Why so called? Why is the oblation of bread and wine made? What is the object of the five prayers said by the priest?

2. Why are wine and water mingled? Why is the latter alone blessed?

3. Distinguish in the first prayer *Suscipe, sancte Pater* (Accept, O holy Father), between "sins," "offences," and "negligences."

4. What is meant by "Chalice of Salvation"? Why does the priest say "we offer," and not "I offer"?

5. What connection is there between the prayer of the Three Children in the furnace and the prayer "*in spiritu humilitatis*"?

6. What is meant by invoking the Holy Ghost in the *Veni Sanctificator?*

7. Mention and explain the points of doctrine in the prayer *Suscipe, sancta Trinitas.*

8. What is the difference between the Collect and Secret?

9. What was the Preface originally? What is its object now? How many Prefaces are there now?

10. Mention the Choirs of Angels.

# CHAPTER the FOURTEENTH.

## Part the Third.

## THE CANON OF THE MASS.

The word Canon (*κανών*) signifies a straight rod, then a rule used by masons or carpenters, or a measuring rule. Canon by an obvious metaphor was used and is still used as a rule in art; thus we speak of something being against all the canons of literary taste. The underlying sense of something fixed is found in the various uses to which the word Canon is applied by the Church. Thus, the Canon of Scripture is the fixed list of books which the Church recognizes as inspired; ecclesiastical laws and definitions of councils are called Canons, they are fixed rules in faith or conduct; Canon-ization is the fixed list of saints whom the Church places on her altars; Canon, now an ecclesiastical title, meant originally a fixed list of clerics attached to a church. The Canon in Mass means the fixed rule according to which the Holy Sacrifice is offered. Briefly, we may say the Canon of the Mass means the fixed portion of the Mass. Other portions vary with the feast and the season, while the Canon (if you except slight additions

in the prayers *Communicantes* and *Hanc igitur*) always remains the same. As the Sacrifice in itself never varies, there is a special fitness that the prayer which accompanies it, and as it were enshrines it, should be unchangeable.

Other names are given to the Canon by early writers: thus, St. Gregory calls it the "prayer" by excellence, others the "action," the latter word is still kept in the Missal and forms the title of the prayer *Communicantes* in the Canon. The Canon is called "the action," because the Body and Blood of Jesus Christ in the Mass is wrought or made (*conficitur*) by the greatest "action" or act in this world. The power to perform that "action" is given to the priest at his ordination.

Of what does the Canon consist? The Council of Trent (*Sess. xxii. ch.* 4) commits itself to these assertions—the Canon consists first of our Lord's very words; secondly, of prayers received from the traditions of the Apostles; thirdly, of prayers piously ordered by holy Pontiffs. The Council defines that the Canon of the Mass is free from errors, and that the entire Canon is redolent of holiness.

The words: **a holy sacrifice and spotless Victim** were added by St. Leo the Great. Pope St. Gregory the Great (590—604) added the words: **and dispose our days in Thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect.** He is also said to have added the names of the holy virgins and martyrs SS. Agatha, Lucia, Agnes, Cecilia, and Anastasia.

As to the antiquity of the Canon—we are certainly safe in saying that it is some 1,300 or 1,400 years old, there has been no addition to the Canon since the time of Gregory the Great.

But portions of it may be earlier. The narrative introductory to the Consecration and the words of consecration of the Chalice certainly contain Apostolical traditions of the actions and words of our Blessed Saviour, Who (as we know from *St. John xxi.* 25) said and did many things which are not in the holy Gospels. The order in which the Apostles' names are given is not precisely the same as in any of the Gospels; the names of the Apostles may have been written earlier than the Gospels. Further, the list of saints given in the Canon consists of Apostles and martyrs only; a sign that at least a portion of the Canon is earlier than the fourth century, when the names of Confessors were added to the Church's list of saints.

The Canon begins after the *Sanctus* and ends before the *Pater noster*, according to some; according to others, the Canon ends with the priest's Communion.

By the strict law of the Church in the Council of Trent, the Canon is said by the priest in a low voice (*submissa voce*) and the priest never raises his voice from the prayer which begins the Canon—*Te igitur*, **We therefore humbly pray and beseech Thee,** until the *Pater noster*, except at the *Nobis quoque peccatoribus.*

The rubric is that the Canon be said so as to be inaudible to the congregation, because the great act of sacrifice in the Canon belongs to the priest alone, and secondly, because silence in the most important portion of the Mass is most impressive for all who assist at the Sacrifice, and it promotes recollection.

The priest begins the Canon by extending and raising his hands and fixing his eyes on the crucifix. He then lowers his hands and joining them, he lays them on the altar, and at the same time makes a

profound inclination of the body. All these acts indicate the homage and reverence of the priest before entering on the most august portion of the Mass.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas, et benedicas haec ✠ dona, haec ✠ munera, haec ✠ sancta sacrificia illibata; in primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro *N.*, et Antistite nostro *N.*, et omnibus orthodoxis, atque catholicae, et apostolicae fidei cultoribus.

We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord (*he kisses the Altar*), that thou wouldst accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted Sacrifices, which, in the first place, we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace, as also to protect, unite, and govern it throughout the world, together with Thy servant *N.* our Pope, *N.* our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

## Explanation of the First Prayer in the Canon before the Consecration.

The first prayer in the Canon is divided into three parts. The first part begins **We, therefore, humbly pray and beseech Thee,** and ends with the words **of the Catholic and Apostolic Faith.** The second part is the commemoration of the Living from, **Be mindful, O Lord, of Thy servants,** to **living and true God.** The third part is during the Action from the words **Communicating with** down to **through the same Christ our Lord.** These are not three separate prayers, but one prayer with the one and the same ending, **through the same Christ our Lord.**

The priest says—**We therefore humbly pray and beseech Thee. Therefore** connects the Canon with the Preface. It is as if the priest had said, "After having offered you our thanks, O Father, we come to you with our petitions." **We humbly pray and beseech Thee,** the repetition of the same thought in different words indicates the earnestness of the petition: **most merciful Father,** the Latin word *clementissime* refers to the Father as always lessening the punishment due to sin and therefore merciful. To the Father in imitation of our Lord Himself in the supper-room the priest prays, as to Him alone sacrifice is offered; **through Jesus Christ Thy Son our Lord,** through whom alone our prayers can be acceptable in Thy sight and because of the Sacrifice instituted by Him which we are about to offer in His name and in His behalf. **That Thou wouldst accept and bless** (here having first kissed the altar in reverence and love to our Lord he makes three crosses) **these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices.** The priest prays that God may accept and bless for the good of the Universal Church, and consecrate the bread and wine, that they may as far as possible be fit to be changed into the Body and Blood of our Lord. The bread and wine are called by three names — **gifts,** things which we receive from God, **presents,** which we offer to Him, **holy unspotted sacrifices,** in anticipation of the words of consecration so soon to be pronounced, when these gifts will be changed into the Body and Blood of our Lord. Hence they are called **holy** and especially **spotless** by anticipation, the sense being, which we offer Thee not merely as bread and wine, but as bread and wine so soon to be converted into the Body and Blood of our Lord.

The priest continues, **In the first place for Thy Holy Catholic Church.** Christ on the Cross was the Saviour of all and especially of those united to Him by the true Faith—for them chiefly was the sacrifice of Calvary offered; they make the Church, which is called **holy,** because of its Founder, its doctrine and the eminent holiness of so many of its children; and **Catholic,** because spread throughout the world, **to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world.** Four graces are here asked for the Church: **peace;** internal amongst its own members in freedom from dissensions, external in a truce from the violent attacks of its enemies, **protection** against its many enemies visible and invisible—**union** in faith and in heart—the grace our Saviour asked in His prayer to the Father for His Disciples: "My Father, keep them in Thy name whom Thou hast given Me that they may be one, as we also are . . . and not for them only do I pray, but for all those also who through their word shall believe in Me, that they all may be one." Lastly, God is asked to **govern** the Church through holy and wise Prelates whom He sends. **Together with thy Servant N. our Pope, N. our Bishop.** Special mention is made by name of the Pope as Head and ruler of the whole Church in urgent need of help from the Mass, the greatest of all acts of worship, and of the Bishop of the Diocese who rules and governs in obedience to the Pope that portion of the Flock assigned to him. **As also all orthodox believers and professors of the Catholic and Apostolic Faith.** By the orthodox is meant all members of the Catholic Church, while by the term professors (*cultoribus*) is meant such as practise the Faith they believe; those who live up to the Faith,

as we say, and the word covers in a special way missionaries who preach the Faith and help towards the conversion of souls. Although under the term "Orthodox" the Church prays only for her own children who belong to her by Baptism; still the Holy Sacrifice is applicable to infidels, heretics, or schismatics, in so far as it may obtain for them the grace of conversion, or avert from them the chastisements of God.

## THE MEMENTO FOR THE LIVING.

Memento, Domine, famulorum famularumque tuarum *N.* et *N.*

Be mindful, O Lord, of Thy servants, men and women, *N.* and *N.*

*The Priest joins his hands, and prays silently for those he intends to pray for.*

*Then extending his hands, he proceeds:*

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis, et incolumitatis suae: tibique reddunt vota sua aeterno Deo, vivo et vero.

And of all here present, whose faith and devotion are known unto Thee; for whom we offer, or who offer up to Thee, this Sacrifice of praise for themselves, and for all near or dear to them; for the redemption of their souls, for the hope of their salvation and safety, and who offer their vows to Thee, the eternal, living, and true God.

The Memento for the Living is a prayer named from its first word "Remember" and is introduced in this part of the Mass for all those living persons to whom the priest may desire to apply in an especial manner the fruit of this Holy Sacrifice.

## Explanation of the Memento for the Living.

**Remember,** not that God forgets, but as a kind and indulgent father remembers his children ("Lord, remember me, when Thou comest into Thy Kingdom"), so does God minister to their wants. The letters N.N. are placed to remind the priest to mention certain persons by name or to dwell on them in thought. The mention of the names of Pope and Bishop, the Memento for the Living before, and the Memento for the Dead after the Consecration, when the priest prays silently for the living and the dead, remind us also of diptychs once used during the Holy Sacrifice. Diptychs were tablets on which were inscribed the names of the living and of the dead. They were in use amongst the Latins down to the twelfth and amongst the Greeks to the fifteenth century. Diptychs of the living contained the names of the Pope, Patriarchs, the Bishop of the diocese, of benefactors, &c.; the diptychs of the dead contained as a rule the names of those once inscribed on the diptychs of the living. The way in which these diptychs were used at Mass varied in different times and places. Originally the deacon read out the names from the Ambo; later the deacon or subdeacon read them in a loud voice to the celebrant; later still they were simply laid on the altar and the priest in his prayer remembered the names.[1] We may add that in some Missals both Mementoes retain the name—*Oratio super diptycha*—prayer over the diptychs. The priest joins his hands and prays silently for those he intends to pray for, then extending his hands, he proceeds: **and of all here present,** who merit special mention for assisting at Mass, **whose faith and devotion are**

[1] *Catholic Dictionary* (Sixth Edition), p. 286.

**known unto Thee.** By **faith** is meant the ready acceptance of the truths of faith. **Devotion** does not consist in sensible feeling, but in a willingness, as St. Thomas teaches (2-2. *q.* 82. *ad* 1) to perform faithfully all that relates to the service of God. **For whom we offer;** the priest speaks in the name of the Church; **or who offer up to Thee;** here again, as in the *Orate Fratres*, the people are represented as offering Sacrifice, though not in the same way as the priest offers. **This Sacrifice of praise**—the Mass is essentially a Sacrifice of praise, but it is much more. To say that the Mass is *only* a Sacrifice of praise is heresy condemned by the Council of Trent. **For themselves, and for all near or dear to them.** For all their belongings, as we say—in these words may be included their friends and even their temporal possessions. **For the hope of their salvation and safety.** The faithful unite with the priest in offering the Mass as a Sacrifice of expiation for the redemption of the souls of all they know and love; the word **salutis,** salvation, includes all supernatural gifts of grace in this world and glory in the next; *incolumitatis* covers health of body. The prayer is for every blessing for soul and body in this world and the next. **And who offer their vows to Thee. Vows** are not taken in the strict sense of a promise made with full deliberation to God binding under sin—the word here means, as frequently in the language of the Church, acts of interior and exterior worship. **The eternal, living, and true God.** Each epithet it its strict sense belongs to God alone—**eternal,** Who always was, is, and ever will be; **living,** the source of all life ("I am the Way, the Truth, and the Life"), **true God,** in opposition to all false deities and objects of man's worship.

# WITHIN THE ACTION.

Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani, et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eumdem Christum Dominum nostrum. Amen.

Communicating with, and honouring in the first place the memory of the glorious and ever Virgin Mary, Mother of God and of our Lord Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints: by whose merits and prayers, grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

## Explanation of the Prayer *Communicantes.*

We now come to the third portion of the first prayer of the Canon. This portion is called the *Communicantes* or "Commemoration of the saints in glory." What is meant by "Within the Action," and why are the words selected as a heading for this prayer? As already said, the Canon was sometimes called by ancient writers the Action, as including the great Act or Deed of the priest at the Mass in consecrating bread and wine, and converting both into the Body and Blood of our Lord. The reason why "Within the Action" is placed

over the *Communicantes* alone, seems to be that on six great feasts of the year, Christmas, Epiphany, Maundy Thursday, Easter, Ascension, and Pentecost, an addition is made to the *Communicantes* bearing on the feast of the day. Thus changed, the prayer is found in the Missal after the Preface, and bears the title, "Within the Action," to show that it ought to be inserted in the Canon. Originally the title was found only in the *Communicantes* for the six feasts referred to, and then it passed to the *Communicantes* said in the Canon. That prayer runs thus:

**Communicating with and honouring in the first place the memory of the glorious and ever Virgin Mary.** These words, **Communicating and honouring** are not to be considered as distinct from the foregoing, but as a continuation of the preceding prayer. The sense is, according to Suarez, "pay their vows to Thee the living and true God, communicating with Thy saints to whom they are so closely united, whose intercession they invoke while venerating their memory." (*Suarez in iii. Disp.* 83, *Sect.* 2. 2. 7.)

In the Canon, mentioned by name, are the Blessed Virgin, twelve Apostles, twelve Martyrs, then all the Saints in general.

Mary, called **glorious,** an epithet which the Church is fond of applying to our Lady as she gives more glory to God than Angels and Saints together; **ever Virgin,** the Catholic doctrine is that Mary was a Virgin in Conception, in Birth, and after the Birth of her Son. Her name is fittingly introduced in the Mass as she gave us the Body that suffered and died on the Cross—and of His Death, Mass is the re-presentation and commemoration. *Nobis datus, nobis natus*, sings the Church, *ex intacta Virgine*,—"given to us, born to us from a spotless Virgin."

The name of St. Matthias is omitted from the list of the Apostles, because St. Matthias was not an Apostle at the time of our Lord's Passion. The number twelve is made up by the addition of St. Paul who, though an Apostle, was not one of the twelve. He is always united to St. Peter in the Liturgy of the Church. Martyrs only are mentioned in this list, not Confessors—which shows the antiquity of this portion of the Canon—for only in the fourth century did the Church include Confessors in her Canonized Saints. St. Peter is the first mentioned, and St. Thaddeus the last.

Next come twelve Martyrs.

The first five are Popes SS. Linus, Cletus, Clement, Xystus, and Cornelius. Of these SS. Linus, Cletus, and Clement were fellow-labourers with St. Peter in preaching the Gospel at Rome. St. Cyprian was the celebrated Martyr and Bishop of Carthage. St. Lawrence was Deacon to Pope Sixtus II. St. Chrysogonus was an illustrious Roman, martyred at Aquileia under Diocletian. John and Paul were brothers who, rather than worship idols, were martyred by Julian the Apostate. Cosmas and Damian were also brothers, and physicians too, who exercised their profession gratis for the love of God and of their neighbour.

The concluding words of the prayer, **by whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord, Amen**; bring out the Catholic doctrine that the good works of Christians, and far more the holy lives and glorious deaths of the Apostles and other Saints, and pre-eminently of the Mother of God, derive their saving efficacy through their union with Christ our Lord.

# THE SECOND PRAYER IN THE CANON BEFORE THE CONSECRATION.

*Spreading his hands over the oblation, the priest says:*

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

We, therefore, beseech Thee, O Lord, to be appeased and to accept this oblation of our service, as also of Thy whole family; dispose our days in Thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect. Through Christ our Lord. Amen.

While saying these words the priest holds his hands over the bread and wine and the thumbs are stretched one over the other in the form of a cross. This gesture signifies the transfer of something to another. In Exodus (*xxix.* 10), before the calf is killed we read that "Aaron and his sons shall lay their hands upon his head," and again in Leviticus (*i.* 4): "And he shall put his hand upon the head of the victim." This laying of hands implied the consciousness of guilt in the person who performed the act, and the wish to transfer to the victim those sins for which the victim was to die instead of the sinner. Here at the Mass, by the imposition of hands, the priest signifies that the sins of the world are carried by our Lord who died for them on the Cross —"who bore all our iniquities on the Tree." The Mass is the re-presentation of that Sacrifice on Calvary. This imposition of hands at Mass did not always exist in the Church: it was introduced at the end of the fifteenth century; and it was prescribed by St. Pius V. as a general law.

## Explanation of the Prayer *Hanc igitur oblationem.*

The word **therefore** connects the prayer with the *Communicantes* which precedes. Encouraged by the prayers of the Saints, in the hope that God is appeased and that He will show us mercy, the Church through the mouth of her priest beseeches God the Father to **accept this oblation of our service, as also of Thy whole family**. The Mass is a Sacrifice which we make to God with all the family of the Church, to acknowledge His supreme dominion over all creatures, and our absolute dependence on Him. Such is the sense of the phrase **oblation of our service**. Next, besides the acceptance of the Sacrifice three petitions are made: (1) **dispose our days in Thy peace**; (2) **command us to be delivered from eternal damnation** (compare the line in the *Dies Irae—Sed tu bonus fac benigne, ne perenni cremer igne*—"In Thy goodness grant that I be not consumed in everlasting fire"); (3) **and to be numbered in the flock of Thy elect** to make our election SURE (2 *Pet. i.* 10). In the *Te Deum* we say *Aeterna fac cum Sanctis tuis in gloria numerari*—"Grant that we may be numbered with Thy Saints in glory everlasting."

The foregoing petitions were added by St. Gregory the Great. We need not be surprised that the great Saint, to whom the Liturgy owes so much, should have selected the moment before Consecration to ask deliverance from eternal fire. The Sacrifice of Calvary saves the Christian family from Hell: and the Consecration about to follow under two kinds is the memorial of that Sacrifice. No time could have been more opportune for this request, grounded on the holy fear of God.

## THE THIRD PRAYER IN THE CANON BEFORE THE CONSECRATION.

**Which oblation do Thou, O God, vouchsafe in all things to make ✠ blessed, ✠ approved, ✠ ratified, reasonable, and acceptable, that it may become to us the Body ✠ and ✠ Blood of Thy most beloved Son, Jesus Christ our Lord.**

### Explanation of the Prayer.

This prayer is in close connection with the preceding and serves as an immediate introduction to the act of Consecration.

We ask God first **to make blessed** the bread and wine in the most perfect of all ways by transforming them into the Body and Blood of our Lord, the source of all blessings to the world.

The Latin word *adscriptam*—legitimate—is variously explained. Perhaps the best rendering is **approved,** that is according to the directions *prescribed, laid down* by our Lord at the Last Supper. *Adscriptam*, says Father Suarez, may be taken to mean that the oblation should be made as prescribed by our Lord in the words "Do this in commemoration of Me" and consequently legitimate.

The oblation will be **ratified** that is real, valid it offered in the way ordained by our Lord in the institution of the Blessed Eucharist; thus a Sacrament

properly administered we speak of as real, valid—as Baptism, Marriage, &c.

The offering or sacrifice is said to be **reasonable** (compare St. Paul's expression, the *reasonable* homage of our faith), because on the altar the Victim offered is the Lamb of God, Uncreated Reason and Wisdom, quite different from the Sacrifices of the Old Law where the victims were animals without reason. Adorned by these four qualities the Sacrifice of the Body and Blood of Jesus Christ is infallibly **acceptable** to the Eternal Father.

**That it may become to us the Body ✠ and ✠ Blood of Thy most beloved Son, Jesus Christ our Lord.**

These words express the essence of the Sacrifice offered by the consecration, and the essential change in the matter of the Sacrifice. Bread and wine become *for us* the Body and Blood of Jesus Christ. For us, that is, for our Salvation. The Angel said to the shepherds in *Luke* (*ii.* 11): "For this day is born *to you* a Saviour who is Christ the Lord in the city of David."

This prayer is accompanied by five signs of the Cross. They are made over the bread and wine at the words, **blessed, approved,** and **ratified**; one is made over the host alone at the word **Body,** and another over the chalice at the word **Blood.** The connection between the sign of the Cross and the Crucifixion is evident. The first three signs of the Cross remind us of the Blessed Trinity, by whose power the consecration of the bread and wine is effected. Some pious souls see in the five signs of the Cross a reminder of the five wounds of our Lord.

# I. CONSECRATION OF THE BREAD.

## Introduction to the Consecration.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in coelum ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene-✠-dixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

HOC EST ENIM CORPUS MEUM.

Who the day before He suffered, (*he takes the Host*) took bread into His holy and venerable hands (*he raises his eyes to heaven*), and with His eyes lifted up towards heaven, to Thee, God, His Almighty Father, giving thanks to Thee, did bless, ✠ break, and give to His disciples, saying: Take and eat ye all of this;

FOR THIS IS MY BODY.

## Explanation of the Introduction to the Consecration of Bread.

**Who the day before He suffered** (the Priest takes the Host) **took bread into His holy and venerable hands** (he raises his eyes to heaven) **and with His eyes lifted up towards heaven, to Thee, God, His Almighty Father, giving thanks to Thee, did bless, ✠ break, and give to His disciples, saying.**

The words: **into His holy and venerable hands, and with His eyes lifted up towards heaven, to Thee, God, His Almighty Father,** are not found in the Scriptural Narrative: *Matthew xxvi.* 26—28: *Mark xiv.* 22—24: *Luke xxii.* 19, 20 and 1 *Cor. xi.* 23—26, but come to us through the tradition of the Church.

We must distinguish between two actions of our Lord, giving thanks and blessing. **Thanksgiving** was offered to His Father, the author of all good; **blessing** was intended only for the bread and wine about to be changed into the Body and Blood of Christ. **Break,** our Lord is thought to have broken the portion of unleavened bread into twelve or thirteen different pieces, saying: **Take and eat ye all of this:**

## FOR THIS IS MY BODY.

### Explanation of the words of Consecration.

**For** gives the reason why Christ asked His Apostles to eat. The words that follow must be taken in their plain meaning. The word **this** means, what I show you at this moment in My hands and what I give you—**is My Body**. But the Body of Christ is not bread, and to verify our Lord's words the meaning must be, this is bread no longer but the Body of Christ. To say that the expression **this is My Body** means the figure of My Body, is the same as saying **this is My Body,** means *this is not My Body*. For the figure of the Body is not the Body itself. There is made by virtue of the words, **this is My Body,** the conversion of the whole substance of the bread into the substance of the Body of our Lord, the species or outward appearances alone remaining, and this conversion, the Council of Trent teaches, is suitably called Transubstantiation. But as the Body of our Lord cannot exist without His Blood (for a bloodless body is dead, and Christ can die no more), the Body necessarily brings with It the Blood, and the Body

and Blood are necessarily connected with the Soul and Divinity of our Lord, therefore after the words of Consecration are pronounced at Mass, Christ is whole and entire under the appearance of bread. Here is the whole doctrine of Transubstantiation. Man's reason can never explain it nor disprove it. It remains *the mystery of Faith.*

## II. CONSECRATION OF THE WINE.

Simili modo postquam coenatum est, accipiens et hunc praeclarum Calicem in sanctas, ac venerabiles manus suas: item tibi gratias agens, bene✠dixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes.

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Haec quotiescumque feceritis, in mei memoriam facietis.

In like manner, after He had supped (*he takes the chalice in both his hands*), taking also this excellent Chalice into His holy and venerable hands, and giving Thee thanks, He bless✠ed, and gave to His disciples, saying: Take and drink ye all of This:

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of Me.

### EXPLANATION OF THE INTRODUCTION TO THE CONSECRATION OF WINE.

**In like manner, after He had supped** (the priest takes the Chalice in both his hands), **taking also this excellent Chalice** (so-called from the surpassing treasure of the Precious Blood it is meant to contain)

**into His holy** (as the hands of Jesus Christ essentially are, as the hands of His priest are by anointing at ordination) **and venerable hands, giving Thee thanks** (as before the Consecration of the bread, as Man to His Father, for the incomprehensible gift of the Eucharist), **He bless✠ed** it, that the wine might be worthy to be converted into His Blood, **and gave to His disciples, saying, Take and drink ye all of this: For this is the Chalice of My Blood of the New and Eternal Testament, the Mystery of Faith; which shall be shed for you, and for many, to the remission of sins.**

### Explanation of the Words of the Consecration of the Chalice.

Father Suarez says that, according to the common opinion of theologians, not merely the words of the form, **this is the Chalice of My Blood,** but all the words from **Take** to **remission of sins,** were pronounced by Jesus Christ.

The words which consecrate the wine—**this is the Chalice of My Blood**—correspond to **this is My Body** in the consecration of the bread. The **Chalice of My Blood** means the Cup or Chalice (used for drinking) which contains My Blood. **Chalice** refers to our Lord's words, **drink ye all of this.** The explanation given in the consecration of the bread holds good for the consecration of the wine. After our Lord had pronounced the words, **this is the Chalice of My Blood,** according to their plain meaning, wine was converted by virtue of the words into the Blood of Christ. But as the Blood of Christ cannot exist without His Body, nor the Body and Blood without His Soul and Divinity, we have consequently the Body and Blood, Soul and Divinity of our Lord whole and

entire under the appearance of wine as under the appearance of bread.

The Sacrament of the Eucharist is complete under one kind, since under either kind there is present the whole Christ.

But the Consecration, according to our Lord's command, must ever be under both kinds, since it is only from the double Consecration that the Blessed Eucharist has the character of a Sacrifice. The separate Consecration of bread and wine represents in a mystical way the death of Christ, the parting of the Body and Blood on the Cross. That Blood was shed really on the Cross: mystically in the institution of the Eucharist and daily at Mass on our altars.

The Blood in the Chalice is the Blood shed on the Cross and that Blood is received by us in the Sacrament. "The Blood," says St. Thomas (*iii. q. 78. a. 3. ad. 7.*), "consecrated apart from the Body, more closely represents the Passion of Christ and therefore more suitably in the Consecration of the Blood than of the Body mention is made of the Passion of Christ and of the fruit it produced." **Chalice** in Scripture sometimes signifies passion as in *St. Matt.* (*xx. 22*): "Can you drink the Chalice which I shall drink?" (*Ezec. xxiii. 33*; *St. Luke xxii. 22*; *St. John xviii. 11*), and it signifies a drink in Psalm (*xxii. 5*): "And my Chalice which inebriateth me, how goodly it is," and in Psalm (*lxxiv. 9*), &c.

The words **of the New and Eternal Testament** contain an allusion to Exodus xxiv. 8. **Testament** or **Covenant**, the original (διαθήκη) means either. As the Old Covenant of the Law was dedicated with the blood of the Sacrifice, so now the New Covenant of the Gospel is to be dedicated with the Blood of Jesus Christ.

**The Mystery of Faith.** These words according to some writers (who disagree with Suarez), we owe to St. Peter. Transubstantiation is a truth above reason which we take on the authority of God's word, hence a **mystery of Faith.** The words which **shall be shed for you** (the clearest assertion of the Real Presence) were addressed to the Apostles then before our Saviour's eyes. **And for many.** The Blood is shed for all: and for **many** efficaciously—that is, **many,** the saved, reap the full benefit of our Lord's death—while the lost, through their own fault, use it to their destruction.

**To the remission of sins.** These words express the great end of the Sacrifice of the Cross, the washing away of the sins of the world.

After pronouncing the words of Consecration the priest, laying the Chalice on the Corporal says, **As often as ye shall do these things, ye shall do them in remembrance of Me.** The Council of Trent defines in Sess. xxii. Can. 2. that by these words our Lord made His Apostles priests, and prescribed that they and other priests, their successors in the priesthood, should offer the Sacrifice of His Body and Blood.

## THE ELEVATION OF THE HOST AND OF THE CHALICE.

The Church has ever adored the Blessed Sacrament from the time of Its institution. But the outward signs by which the Church has expressed this adoration have not always been the same. In the Greek liturgies the Elevation of the Eucharist takes place shortly before the Communion. Formerly in the Latin Mass the Blessed Sacrament was elevated only at the words

**omnis honor et gloria** just before the *Pater noster*. This is now usually known as "the little Elevation." The Elevation of Host and Chalice immediately after Consecration was introduced to protest against the denial of Transubstantiation by Berengarius.

The Elevation of Host and Chalice seems to have begun as an act of reparation about 1100 in France, of which country Berengarius was a native; from France it was introduced into Germany, and from Germany it found its way into other countries of Europe. At first only the Host was elevated and afterwards the Chalice. The further custom of ringing a small bell at the Elevation began in France during the twelfth century, and about the same time the ringing of the large bell at the conventual Mass was ordered in the statutes of some Monastic Orders. The bell is obviously to notify the solemn moment of the Consecration.

## THE FIRST PART OF THE PRAYER AFTER THE CONSECRATION.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatae Passionis, necnon et ab inferis Resurrectionis, sed et in coelos gloriosae Ascensionis: offerimus praeclarae Majestati tuae de tuis donis, ac datis, Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam, Panem ✠ sanctum vitae aeternae, et Calicem ✠ salutis perpetuae.

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son, our Lord, His Resurrection from the dead, and glorious Ascension into Heaven, offer unto Thy most excellent Majesty, of Thy gifts and grants, a pure ✠ Victim, a holy ✠ Victim, an immaculate ✠ Victim, the holy ✠ Bread of eternal life, and the Chalice ✠ of everlasting salvation.

This prayer is divided into three parts. The prayer begins with the words, **Unde et memores** ("Wherefore, O Lord, we thy servants"), and ends with **per eumdem Christum Dominum nostrum,** "through the same Christ our Lord," just before the Memento for the Dead.

## Explanation of the first part of the Prayer after the Consecration.

Father Suarez (*iii. Disp.* 75, *sect.* 5, *n.* 15), says that the end of these prayers after the Consecration is to implore of the Father to accept from our unworthy hands the Body and Blood of His Divine Son, lest through our sins the fruit of the Sacrifice be hindered, lessened, or lost.

**We Thy servants.** Priests are in a very special way the servants of God, and attached to His Sanctuary. The use of the plural is thought by some writers to refer to the time when various priests were said to celebrate, that is, to perform one joint action with a Bishop, or the Pope, celebrant at the Mass. This custom is referred to by Pope Innocent III. in his fourth book on the Mass. The custom seems to have passed out of use in the thirteenth century. The only vestige of it that now remains is to be found in the Mass at the Ordination of a priest and the Consecration of a Bishop. But the use of the plural in **we Thy servants** need not refer to the custom at all. In the prayer *Te igitur*, which begins the Canon and corresponds closely in form to the present prayer the plural is also used as in the *Orate fratres* and various portions of the Mass. Priest and people pray together.

The words **Thy holy people** refer to the grace of Baptism. Those assisting at Mass, though not all perhaps in grace, are presumably all baptized and in that sense have faith, the beginning, foundation, and root of all holiness. St. Peter speaks of Christians (1 *Peter ii.* 10) as "the holy people of God."

**Calling to mind the blessed Passion of the same Christ Thy Son our Lord, His Resurrection from the dead, and glorious Ascension into Heaven.** The three great works of God Incarnate are His blessed Passion, His Resurrection and Ascension. The first kindles our love, the second is the great proof of our faith, the third strengthens our hope. **Offer unto Thy most excellent Majesty, of Thy gifts and grants.** By the expression **gifts and grants** we may consider the bread and wine whose substance has been converted into the Body and Blood of our Lord. The words may also be referred with Bellarmine in the Mass (*Bk. ii. ch.* 34) to Christ Himself as existing in the Eucharist, the noblest Gift and Grant of God to the world. Compare the words in the Church's hymn, *Nobis datus, nobis natus ex intacta Virgine*—"Given to us, born *for us* from a spotless Virgin." We offer to God **a Pure✠Victim, a Holy✠Victim, an Immaculate✠Victim, the Holy✠Bread of Eternal life, and the Chalice✠of everlasting salvation. Bread** is used in our Lord's sense. (*John vi.* 48.) "I am the living bread." **The Chalice of everlasting salvation** means the Blood in the Chalice which is shed for our everlasting salvation.

These words are accompanied by five signs of the Cross. The meaning of these five crosses is variously explained. They cannot mean a blessing conferred by the priest, who is a sinner, on Jesus Christ infinitely

Holy. The signs of the Cross before the Consecration really bless the bread and wine and prepare them for transubstantiation; after the Consecration they are to be considered as Commemorations—they are in memory of Christ's Passion. The five crosses may be piously referred to the Five Wounds of our Lord. (*See Benedict XIV. De Miss. sect.* 1. *c.* 277.)

## THE SECOND PART OF THE PRAYER.

*Extending his hands the Priest proceeds:*

Supra quae propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium patriarchae nostri Abrahae, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee, a holy Sacrifice and a spotless Victim.

### Explanation of the Prayer.

As already stated, though in Itself the Adorable Victim on the altar is of infinite value, nevertheless the Church prays that the Victim be accepted from a sinner's hands **with a propitious and serene countenance.**

**The gifts of Thy just servant Abel**—the allusion is to Genesis (*iv.* 4), where it is said that the Lord accepted Abel and his offerings. The offerer and offering were both acceptable.

**The sacrifice of our Patriarch Abraham**—the allusion is to Genesis (*xxii.*), when Abraham was ready sword in hand to sacrifice his son Isaac. God spared the boy and blessed Abraham. The offerings of Abel and Abraham are figures of the bloody Sacrifice of the Cross. Abel offered a lamb, the figure of the Lamb of God, and was put to death by Cain as Christ was put to death by the Jews. (*Heb. xii.* 24.) Abraham is the father of all believers and called our Patriarch because to him was given paternity over the nations: "and in thy seed shall the nations of the earth be blessed."

**That which Thy high priest Melchisedech offered to Thee, a holy Sacrifice, a spotless Victim.**

Melchisedech is the figure of the Eternal High Priest Jesus Christ. The sacrifice of Melchisedech was of bread and wine (*Genesis xiv.* 18), and therefore a figure of the unbloody Sacrifice of the Mass, where our Lord is offered under the appearances of bread and wine.

The words **a holy Sacrifice, a spotless Victim** were added by St. Leo the Great and refer to the sacrifice of Melchisedech: not that the sacrifice or host in his case was holy or spotless, but in so far as it prefigured the spotless Sacrifice of the Mass.

## THE THIRD PART OF THE PRAYER.

*Bowing down profoundly, with his hands joined and placed upon the Altar, the Priest says:*

Supplices te rogamus, omnipotens Deus: jube haec perferri per manus sancti Angeli tui in sublime altare tuum, in

We most humbly beseech Thee, Almighty God, let these offerings be carried by the hands of Thy holy Angel to

conspectu divinae Majestatis tuae: ut quotquot (*Osculatur Altare*) ex hac altaris participatione, sacrosanctum Filii tui Cor✠pus et San✠guinem sumpserimus, omni benedictione coelesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

Thy Altar on high, in the sight of Thy divine Majesty, that as many of us (*he kisses the Altar*) as by participating in this Altar, shall receive the most sacred ✠ Body and✠ Blood of Thy Son, may be filled with all heavenly blessing and grace. Through the same Christ our Lord. Amen.

## Explanation of the Prayer.

The Church begs by the words, **these offerings**, that the mystical body of the faithful with their needs, labours, pains and prayers and the adorable Body and Blood, so far as It is offered by us, may be **carried to Thy altar on high,** that is, to Heaven, **by Thy holy Angel,** either the angel guardian of the priest, or of the altar, or of the Church, or some special angel deputed to assist at the Sacrifice, or in general by the hands of Thy angels, the singular being put for the plural. Their office is to present to God the prayers of men, and our offering united to theirs will merit the Divine favour.

We desire our prayers to be carried to the Father with the intention **that as many of us** (the priest kisses the altar) **as by participating in this Altar, shall receive the most sacred✠Body and✠Blood of Thy Son, may be filled with all heavenly blessing and grace.**

On the altar lies the Body and Blood of Christ soon to be our Food and Drink. The Church begs the Eternal Father that the action of sinful men in offering the Adorable Sacrifice may be mercifully accepted by Him, then **all heavenly blessing and grace** is to be

expected from this Heavenly Banquet and Sacrifice **through the same Christ our Lord.**

The profound inclination of the priest in reciting this prayer signifies the humility and earnestness of the petition.

## THE MEMENTO FOR THE DEAD.

Memento etiam, Domine, famulorum, famularumque, tuarum N. et N. qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of Thy servants, men and women, *N.* and *N.*, who are gone before us with the sign of Faith, and sleep in the sleep of peace.

*He prays for such of the Dead as he intends to pray for:*

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

The practice of praying for the dead at Mass dates almost from Apostolic times. The Memento for the Dead in the Roman Rite of the ninth century was omitted on Sundays, and only said on week-days. *Ordo I.* says nothing of the reading of the diptychs in Rome. The celebrant commemorated the dead in the Canon silently as now. We know that the diptychs were read in Naples in the ninth century. (*See Ordo I.*, Introduction and notes by Mr. Atchley, p. 101.)

The Memento for the Living is placed before the Consecration. The living can join in offering the Sacrifice with the priest; the dead cannot offer the Sacrifice, they can only benefit by its fruits, especially by the satisfactory power of the Mass. The Memento for the Dead comes after the Consecration, when the Lamb is mystically slain, reduced to the state of a victim.

## Explanation of the Memento for the Dead.

**Be mindful, O Lord, of Thy servants, men and women, N. and N., who are gone before us with the sign of Faith,** that is with the character of Baptism on their soul, **and sleep in the sleep of peace.** Our Lord's own name for death is sleep—"the girl is not dead, she sleeps." We too speak of cemetery, which means the sleeping-place.

The priest in his private capacity may here pray for any soul who has left this earth, even for such as died in the very act of sin. At the last they may have found mercy.

**To these, O Lord, and to all that rest in Christ,** that is, who died in the grace of God free from serious sin, **grant, we beseech Thee** (the Church returns to her earnest and humble entreaty, **we beseech Thee**) **a place of refreshment**—*refrigerium*, a cooling from the heat of the fire and from the fever of the agony of loss. The word indicates relief from the double pain of sense and loss. **Place of light,** that is Heaven, as Hell is the place of darkness. **Place of peace**—that is perfect peace. For there is peace in Purgatory from the certainty of salvation, through freedom from sin and from the love and sympathy of the suffering souls, but the peace is imperfect. In Heaven only is perfect rest and peace.

# THE THIRD PRAYER OF THE CANON AFTER THE CONSECRATION.

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia et omnibus Sanctis tuis; intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. Per Christum Dominum nostrum.

And to us also sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy Saints: into whose company we beseech Thee to admit us, not by weighing our merits, but by a free gift of pardon. Through Christ our Lord.

## Explanation of the Prayer.

After praying for the dead who are resting in Christ, the Church prays for the living whose future is uncertain and exposed to danger.

**And to us also sinners** (the priest slightly raises his voice) **hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs, with John** (St. John the Baptist), **Stephen** (the first martyr), **Matthias** (elected to fill the place of Judas), **Barnabas** (companion and fellow-labourer with St. Paul), **Ignatius** (the martyr, successor to Peter in the see of Antioch), **Alexander** (fifth Pope after St. Peter), **Marcellinus** (priest), **Peter**

(exorcist of the Roman Church), **Felicitas** and **Perpetua** (two youthful heroines, first scourged and finally beheaded A.D. 202), **Agatha** (virgin and martyr), **Lucy** (martyred 304), **Agnes** (virgin and martyr, at thirteen), **Cecily** (virgin and martyr; through her love of singing the Divine praises, represented with a lyre), **Anastasia** (martyr, burnt 304), **and with all Thy Saints, into whose company, we beseech Thee, to admit us, not by weighing our merits, but by a free gift of pardon,** that is, we have no claim of our own, we trust to Thy mercy to freely pardon our offences, and thus to obtain for us fellowship with Thy Saints. **Through Christ our Lord.**

## THE CONCLUSION OF THE CANON.

The preceding prayer closes with the words **through Christ our Lord.** Amen is omitted to show the close connection between Jesus Christ our Lord and the following prayer:

Per quem haec omnia, Domine, semper bona creas, sancti✠ficas, vivi✠ficas, bene✠dicis, et praestas nobis.

By whom, O Lord, Thou dost always create, sanctify,✠ vivify, ✠ bless, ✠ and grant us all these good things.

*He uncovers the Chalice, and makes a genuflexion: then taking the Host in his right hand, and holding the Chalice with his left, he makes with the Host five crosses, saying:*

Per ip✠sum, et cum ip✠so, et in ip✠so, est tibi Deo Patri ✠ omnipotenti in unitate Spiritus ✠ Sancti, omnis honor et gloria.

Through Him,✠ and with Him,✠ and in Him,✠ is to Thee, God the Father ✠ Almighty, in the unity of the Holy ✠ Ghost, all honour and glory.

**By whom, O Lord, Thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and grant us all these good things.** At the crosses the priest signs the Sacred Host and Chalice together: and then with the Host makes five crosses, three over the Chalice, and two between it and himself, at the same time saying: **through Him, ✠ and with Him, ✠ and in Him, ✠ is to Thee, God the Father✠Almighty, in the unity of the Holy ✠ Ghost, all honour and glory** (here the priest holds the Sacred Host over the Chalice and slightly elevates both together).

## Explanation of the Prayer which ends the Canon.

The prayer by which the Canon concludes is divided into two parts, the first, from **by whom, O Lord,** to **good things.**

Let us explain the first part. The words **all these good things** include the bread and wine existing on the altar before the Consecration. They are still through the species, before the eyes of the priest, the veil, as it were, of the Body and Blood of Jesus Christ. The elements of bread and wine are created; on the altar from being merely natural gifts they are transformed into heavenly gifts, the Body and Blood of Jesus Christ, and as such become our inheritance and food. The words *praestas nobis*—grant us—refer to the consecrated elements, to the bread and wine after their conversion into the Body and Blood of our Lord.

The words of the prayer then may thus be explained —**by whom,** that is, by Jesus Christ (*Coloss. i.* 16), **Thou dost always create. Create** may refer to the bread and wine before Consecration, or it may refer in

a wide sense to Transubstantiation. God who once created the Body of His Son from a Virgin, daily from bread creates the Flesh of Christ and from wine the Blood of Christ.

God changes by the same Jesus Christ the created gifts of bread and wine into, as we have seen, the Heavenly gift of the Eucharist. This essential transformation is presented to us from three different points of view—**by whom, O Lord, Thou dost always sanctify**; bread and wine reach the highest degree of sanctification when converted into the Body and Blood of the all Holy God; **quicken,** by consecration they become the living Body and Blood of Jesus Christ, the foundation of all true life; lastly **bless,** the bread and wine are "blessed" in the full force of the words when converted into the Body and Blood of Christ, in Itself infinitely blessed, and the fountain whence flows every blessing to us. God grants us by Jesus Christ these gifts **sanctified, quickened, and blessed** as a Sacrifice and a Sacrament, as the ransom and the nourishment of our souls.

A much more profound sense attaches to these words if we consider the bread and wine as representative (by their outward appearance at least) of all natural productions. In this way Jesus Christ in Holy Mass comes before us as the Author and Dispenser of the gifts of nature and of grace. In early times, and on certain feasts, immediately before the prayer, **by whom, O Lord, Thou dost always create,** a blessing was read by the priest over the fruits of the earth, which the faithful brought with them and laid within the sanctuary much in the same way as we now place palms on Palm Sunday. These offerings included amongst other things, articles of food, bread, wine, milk, honey, oil, grapes, and fruit. Such gifts

blessed and placed near the altar, could certainly in another and wider sense be comprised amongst the good things **created, sanctified, quickened, blessed** and **granted** through Jesus Christ. A vestige of the custom of earlier ages is seen in the blessing of the Holy Oil for the sick by the Bishop on Maundy Thursday. Before saying at Mass the words **by whom, O Lord, Thou dost always create,** &c., the Bishop exorcises and then blesses in the name of our Lord Jesus Christ the Oil used in Extreme Unction. The moment selected by the Church for blessing the Holy Oil, is the Canon of the Mass, where the death of Jesus Christ is placed before our eyes in the double consecration of bread and wine. The Oil is blessed after the *Nobis quoque peccatoribus*, in which the Church prays that her children may have some share, in spite of their sins, with the saints in glory. As if in keeping with her request, she commands her Bishop to bless then the Oil of Extreme Unction, which has as its special sacramental grace, the power to wash away the remnants of sin, which hinder our entrance into Heaven. This close union between these blessings and the Eucharistic Sacrifice is an eloquent testimony to the belief that the Mass is the centre of all grace and benediction.

We now come to the second part of the prayer, **through Him, ✠ and with Him, ✠ and in Him, ✠ is to Thee, God the Father✠Almighty, in the unity of the Holy ✠ Ghost, all honour and glory.**

We must bear in mind the two natures, Divine and Human, in Jesus Christ. **Through Him ✠**, that is, through Jesus Christ, the Father and Holy Ghost are infinitely glorified, first by the sacrifice of the Man-God, secondly, because the homage of creatures is only acceptable when presented through Christ the one

mediator. **With Him.**✠ The Father and Holy Ghost receive all honour and glory with the Son, for Christ is true God. **In Him.**✠ The Father and Holy Ghost are glorified in Jesus Christ because the three Persons of the Blessed Trinity, by their one essence and nature, must necessarily receive the same honour and glory.

## THE SIGNS OF THE CROSS MADE DURING THIS PRAYER.

The three signs of the Cross made over the Chalice at the words **sanctify, quicken, bless,** signify the sanctification, quickening, and benediction caused in the bread and wine by conversion into Christ's Body and Blood at the Consecration; while they remind us of the fulness of every grace which the Eucharist bestows upon the Church. After the prayer a sudden change is seen in the Rubric. For the priest in saying the words **through Him, with Him, in Him,** makes the sign of the Cross three times over the Chalice, not with his hand but with the Host, and at the mention of the Father and Holy Ghost makes the sign of the Cross twice between the Chalice and his breast. It is extremely difficult to give a satisfactory explanation of these signs of the Cross. Perhaps, as Gihr suggests (vol. ii. p. 367, French translation), the reason is that as the Son is mentioned three times the Cross is made thrice over the Chalice which contains His Body and Blood. The Cross and Crucifixion are distinctive of the Second Person of the Blessed Trinity. The Crucifixion of Christ, whom we believe to be present in the Chalice.

is represented to us in a very marked way in the sign of the Cross made by His own Body. That Body lay extended on the tree in the form of a Cross. "Who His ownself bore our sins in His Body on the tree" (1 *Peter ii.* 24). But why, at the mention of the Father and the Holy Ghost, is the sign of the Cross made outside the Chalice? Possibly to show (this is all we can say) that the greatest honour rendered to the Father and the Holy Ghost, is through the Passion of Christ, which we commemorate in the Eucharist.

At the words **omnis honor et gloria—all honour and glory,** the priest holds the Host and Chalice together and slightly raises both. In this action we have the Little Elevation, which is much more ancient than the Elevation after the Consecration. In some countries, *e.g.*, Belgium, the bell is here rung three times.

The Canon ends with the words **per omnia saecula saeculorum—for ever and ever,** to which the people answer **Amen** through the server or choir. The Canon ends in a burst of praise.

## Questions on Chapter XIV.

(p. 113 to p. 134.)

1. Give the various uses of the word Canon. Why was it once called the "prayer" and "action"?

2. Of what, according to the Council of Trent, does the Canon consist? When did it reach its present form?

3. How do you divide the first prayer *Te igitur, clementissime Pater* (We, therefore, humbly pray and beseech Thee, most merciful Father)?

Explain in the first portion of the prayer, the words, *gifts, presents, unspotted sacrifices, orthodox believers*, and *professors of the Catholic Apostolic faith.*

4. What is the object of the Memento for the Living? For whom can the priest pray?

5. What do you know of diptychs?

6. What is meant by "within the action"? What is the drift of the prayer *Communicantes* (communicating with)?

7. Why does the priest spread his hands over the Oblation at the *Hanc igitur* (We, therefore, beseech Thee, O Lord)?

8. Explain the expression, *oblation of our service.* Who introduced the last three petitions in the prayer?

9. Explain the words in the third prayer before the Consecration, *blessed, approved, ratified, reasonable.*

10. Explain the Consecration of the bread by the words. *For this is My Body.*

11. Why is there the double Consecration of bread and wine? Explain the words of the Consecration of the wine.

12. What is meant by the words, *New and Eternal Testament;* by *mystery of faith; and for many; to the remission of sins?*

QUESTIONS FROM p. 135 to p. 149.

13. When and why was the Elevation of Host and Chalice introduced ?

14. How do you divide the Prayer after the Consecration ?

15. Explain the words, *We Thy servants : Thy holy people : offer of Thy gifts and grants : the Chalice of everlasting salvation.* Why are five signs of the Cross made at the words *pure Victim*, &c. ?

16. Explain the allusion in *the gifts of Thy servant Abel, the sacrifice of Abraham and of Melchisedech.*

17. What is meant by the Memento for the Dead ? Can those who die outside the Church benefit by it ?

18. Explain the words, *place of refreshment :* place of *light :* place of *peace.*

19. Explain the apparent gap in the clause which begins, *per quem haec omnia Domine* (By whom, O Lord, Thou dost always create).

20. Give some explanation of the signs of the Cross made during this prayer.

# CHAPTER the FIFTEENTH.

PART THE FOURTH.

**From the "Pater noster" to the end of Mass.**

## THE OUR FATHER AND ITS SEQUEL THE "LIBERA."

THE priest after the **Amen** of the server, who answers for the congregation, says **Oremus**, the solemn invitation to prayer, and begins the introduction to the *Pater noster*. The *Pater noster* is contained in nearly all the old Liturgies and it is generally thought to have been introduced into the Mass by the Apostles, at the command, so says St. Jerome, of our Lord Himself. "But we say the Lord's Prayer directly after the Canon for the following reason: because it was the custom of the Apostles to consecrate the sacrificial oblation solely with this prayer." (St. Gregory the Great's letter to John Bishop of Syracuse, about 578.)

Its present place immediately after the Canon is due to St. Gregory the Great. In the Ambrosian and Mozarabic rite the *Pater* is said after the Breaking of the Host.

The introduction runs thus: **Instructed by Thy saving precepts, and following Thy divine institution, we presume to say.**

*St. Luke* (*xi.* 1) tells us that the disciples said to our Lord one day: "Teach us to pray as John also taught his disciples." Hence the Church says that,

**instructed** by Christ, and following His **Divine institution, we presume,** we dare to call Him by a most tender and affectionate title which otherwise we could not venture to use, namely, **Father.**

Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere.

Pater noster, qui es in coelis: sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

R. *Sed libera nos a malo.*

Instructed by Thy saving precepts, and following Thy divine institution, we presume to say:

Our Father, who art in heaven, hallowed be Thy Name: Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

R. *But deliver us from evil.*

*The Priest says in a low voice:*

Amen. Amen.

## Explanation of the Our Father.

The *Our Father* is given by St. Matthew, in chapter vi., as a portion of the Sermon on the Mount. St. Luke gives it in chapter xi., as if it had been given for a second time, and to a different audience. There is a slight variation between the form in St. Matthew and in St. Luke.

In the first portion of the prayer we regard God as our end; in the last three petitions we beg the removal of all obstacles to gaining that end.

The invocation **Father** is to give us hope in God as first and foremost an affectionate Father—**who art**

**in Heaven.** His abode brings before us the greatness and majesty of God. **Hallowed be Thy name.** These words with the invocation belong to perfect charity, by which we love God for His own sake and desire the glory and praise of God from all creation.

In **Thy Kingdom come,** we pray that God may reign in our hearts and bring us to Heaven. We consider Him as the source of all good to us.

In **Thy will be done on earth as it is in Heaven,** we ask that God may give us the grace to keep from all sin by the perfect fulfilment of His will, as the blessed fulfil it in Heaven.

In **give us this day our daily bread,** we ask our daily nourishment for soul and body. In our English Catholic version of St. Matthew's Gospel, we have **supersubstantial,**[1] which is taken from St. Jerome's Latin version; in St. Luke we have **daily.** In St. Matthew and St. Luke the Greek word is the same. It means for the day now coming upon us, as we say "for the next twenty-four hours." **Daily bread** may also refer to the living Bread in the Eucharist —"and the bread that I will give is My flesh for the life of the world," our Lord's words in *St. John* (*vi.* 52).

The next three petitions, as already stated, are to remove all that hinders us from gaining our end.

**Forgive us our trespasses as we forgive them that trespass against us.**

St. Matthew has **debts,** but sins are debts for which we owe restitution to God. St. Luke's version explains St. Matthew.

**Lead us not into temptation,** that is, give us grace not to yield to any temptation which you permit, and to avoid any temptation to which our corrupt nature attracts us.

[1] **Supersubstantial** means excellent, above all substances.

**But deliver us from evil,** that is, from all evils of soul and body, or from the evil one, which seems the more correct translation of the Greek. To this last petition the priest answers secretly, **Amen.**

## SEQUEL TO THE LORD'S PRAYER.

Libera nos, quaesumus Domine, ab omnibus malis, praeteritis, praesentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris; ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary ever a Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints, mercifully grant peace in our days: that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance.

### Explanation of the Sequel.

**Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come.**

This prayer is the Church's addition to the **Our Father.** It is constantly called *Embolismus*, or "addition," by ecclesiastical writers. We ask to be delivered from **all evils past,** that is, from the punishments due even to forgiven sin, and from the weakness and tendency to sin which remain after the guilt has been removed, from **present evils** and from those which the **future** may have in store.

**And by the intercession of the blessed and glorious Mary ever a Virgin, Mother of God,**

**together with Thy blessed Apostles Peter and Paul** (they are always connected in the services of the Church. **Andrew** is added, because to him as St. Peter's brother, the Church pays special reverence), **and all the Saints, mercifully grant peace in our days: that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance** (of mind and body). The priest places the paten under the Host, uncovers the Chalice, and makes a genuflexion; then, rising, he takes the Host, breaks It in the middle over the Chalice, saying: **through the same Jesus Christ Thy Son our Lord.**

## THE BREAKING OF THE HOST.

The breaking of the Host is a ceremony of great importance in the Mass. At Ordination the Bishop reminds the priest to learn carefully before celebrating Mass all that concerns the Consecration, the breaking of the Host, and the Communion. The practice of breaking the Host comes from the institution of Christ and the example of the Apostles. SS. Matthew, Mark, and Luke all refer to the breaking of bread. In the early ages of the Church the celebration of the Mass and the Holy Communion were called the breaking of bread. (*Acts ii.* 42; *xx.* 7, 11; 1 *Cor. x.* 16.)

Perhaps too the breaking of the Host brings before our minds the violent Death of Jesus Christ—though it is needless to add that no bones were broken in His Sacred Body.

By the Roman rite the consecrated Host was always divided into three parts, and the priest consumes all three according to the present practice. According to ancient usage the Hosts were much larger than at

present; one portion was dropped into the chalice, the second was consumed by the celebrant, deacon, and subdeacon, the third was reserved for the sick.

After the words **through the same Jesus Christ Thy Son our Lord, Who with Thee in the unity of the Holy Ghost liveth and reigneth God,** the priest places half the Host which is in his left hand on the paten, and holding the particle which he broke off in his right hand, and the Chalice with his left, he says **per omnia saecula saeculorum**—for ever and for ever.

After the recital of the *Sequel* to the *Pater noster* in an Episcopal Mass the Archdeacon who assisted at Mass was wont, at least in some places, to turn round to the congregation and intone **Humiliate vos ad benedictionem**—Bow down for the Benediction—to which the rest of the clergy answered **Deo gratias.** The Bishop turned to the people, blessed them and perhaps some gifts they might have brought to be blessed.

This particular or special blessing did not interfere with the general blessing of the congregation at the end of Mass. (Smith and Cheetham, *Dictionary of Christian Antiquities*, vol. i. p. 196.)

After **Amen** the priest thrice makes the sign of the Cross over the Chalice saying, **May the peace of ✠ the Lord be ✠ always with ✠ you,** the server answers, **and with thy spirit;** and the priest drops the consecrated particle into the Chalice saying, **May this mingling and consecration of the Body and Blood of our Lord Jesus Christ, be to us that receive It, effectual to eternal life.**

## EXPLANATION OF THE BREAKING OF THE HOST AND OF THE PRAYER.

In the separate Consecration under two kinds, the Body and Blood of our Saviour appear to us distinct, the separate Consecration represents the death of the Victim caused by the separation of the Body and Blood. The mingling of the two consecrated Elements expresses figuratively that in reality the Body is not separated from the Blood, nor the Blood from the Body; under each species Christ is whole and entire, one Victim and one food. The mystical reunion of the Body and Blood, through the consecrated particle falling into the Chalice, is thought also to represent the glorious Resurrection of Jesus Christ, when the Soul and Body were united once again.

The priest as he drops the particle into the Chalice says, **May this mingling and consecration of the Body and Blood of our Lord Jesus Christ, be to us that receive It, effectual to eternal life.** These words have been variously explained. The best explanation is to refer **consecration** to the thing consecrated. The sense then is—may this mingling of the consecrated Body and Blood of Jesus Christ be to us effectual in gaining life. In the Ambrosian rite, the priest says, **May this mingling of the consecrated Body and Blood of Jesus Christ, be to us who eat It and drink It, unto life and joy everlasting.**

## THE "AGNUS DEI" AND THE PRAYERS BEFORE THE PRIEST'S COMMUNION.

The priest covers the chalice, genuflects, and rises to say three times the *Agnus Dei.*

Since the Canon no prayer has been addressed to our Lord, because in this portion of the Mass He is a Victim. We offer a victim—we do not pray to it. The words **Lamb of God who taketh away the sins of the world** are taken from the Baptist's description of our Lord in *St. John i.* 29. Compare the Preface for Easter; "He is the true Lamb who has taken away the sins of the world." The Paschal Lamb was the type—Christ is the reality. **Lamb of God** means either Divine Lamb or Lamb destined by God for the Sacrifice. The priest asks for mercy twice, striking his breast in sign of sorrow, and the third time he asks for peace: an appropriate request as he is on the point of receiving the Author of peace.

In Mass for the Dead the Church, instead of mercy, implores **rest,** and **everlasting rest** instead of peace for the faithful departed, who are restless in their yearning for God.

# THE PRAYER FOR PEACE AND THE PRAYERS BEFORE THE COMMUNION.

The following prayers up to the Communion are addressed to Christ present in the Blessed Sacrament on the altar. The first is the prayer for Peace.

Domine Jesu Christe, qui dixisti Apostolis tuis: pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas Deus, per omnia saecula saeculorum. Amen.

Lord Jesus Christ, who saidst to Thy Apostles, Peace I leave to you, My peace I give unto you; look not on my sins, but on the faith of Thy Church; and vouchsafe to it that peace and unity which is agreeable to Thy will. Who livest and reignest God for ever and ever. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre, et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Lord Jesus Christ, Son of the living God, who according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this Thy most sacred Body and Blood from all mine iniquities and from all evils, and make me always adhere to Thy commandments, and never suffer me to be separated from Thee. Who with the same God the Father and Holy Ghost livest and reignest God for ever and ever. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego

Let not the receiving of Thy Body, O Lord Jesus

indignus sumere praesumo, non mihi proveniat in judicium et condemnationem : sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

Christ, which I, unworthy, presume to receive, be to me unto judgment and condemnation ; but through Thy goodness, may It be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

## Explanation of the Prayer for Peace.

**Lord Jesus Christ.** The full title ; **Lord,** means Supreme Master, **Jesus** Saviour, **Christ** the Anointed, **Who saidst to Thy Apostles, Peace I leave to you, My peace I give unto you.** St. Augustine defines peace as *tranquillitas ordinis*—the calm where order reigns. There is perfect peace and perfect order in Heaven, imperfect on earth : none in Hell, *nullus ordo*, no order there. **Look not on my sins, but on the faith of Thy Church.** The faith referred to here is in its fullest meaning, faith perfected by charity. **And vouchsafe to it that peace and unity** (amongst its members) **which is agreeable to Thy will, who livest and reignest, God, for ever and ever. Amen.**

## Explanation of the Two Prayers before the Communion.

These two prayers are addressed to our Lord on the altar by the priest for whom they are specially meant, and form his preparation for Communion. Their beauty and tenderness cannot be surpassed. **Lord Jesus**

**Christ, Son of the living God.** Again our Lord's full title is given, **Living God,** compare St. Peter's Confession and our Lord's blessing for that Confession, "Thou art the Christ, the Son of the living God. Blessed art thou, Simon Bar-Jona" (*St. Matt. xvi.* 16). **Living God** means true God, the Source of all life and truth, **who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world.**

The work of our redemption has been accomplished by our Lord Jesus Christ, with the co-operation of the Father and of the Holy Ghost. The Father gave His only-begotten Son to redeem the world; Jesus Christ, out of love to His Father, was obedient unto death; the Holy Ghost formed the Sacred Body of our Lord from a Virgin's flesh, and inspired the human will of Christ to offer His life for us, and by His death Christ gave life to the world.

**Deliver me**—the priest prays for himself—**by this Thy most Sacred Body and Blood,** which are present to the eye of faith, **from all mine iniquities**—past and present sins, in themselves and in their consequences—**and from all evils,** now and in the future.

The first request, **Deliver me,** is made in view of the Eucharist as a Sacrifice. **Make me always adhere to Thy commandments, and never suffer me to be separated from Thee.** The second request is in virtue of the Eucharist as a Sacrament. **Who, with the same God the Father and Holy Ghost, livest and reignest God for ever and ever. Amen.**

**Let not the receiving of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, be to me unto judgment and condemnation.** Judgment here means unfavourable judgment (*Compare St. Paul* 1 *Cor. xi.* 29), "For he that eateth and drinketh unworthily, eateth and drinketh *judgment* to himself;" and our English expression, "That man will rise in *judgment* against you." **But through Thy goodness may It be to me a safeguard and remedy, both of soul and body**—the Eucharist consecrates the whole man, not merely the soul but the body also. Six Sacraments sanctify the body indirectly through the soul; the Eucharist directly and immediately sanctifies the flesh of man, hence the Eucharist is the best remedy against impurity, and the best guardian of chastity. **Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.**

In the above prayer the priest first confesses his own unworthiness and then he earnestly begs our Lord to save him from the misfortune of a sacrilegious Communion and to grant him in abundance the graces of a fervent Communion.

## THE PRIEST'S COMMUNION.

Before communicating the priest says: **I will take the Bread of Heaven and call upon the name of the Lord** (the Eucharist is called the Bread of Heaven—compare our Lord's words: "I am the Living Bread which came down from Heaven"). Next the priest takes the Host and paten in his left hand, and striking thrice his breast with his right, he says three times the words of the Centurion, in *St. Matt. viii.* 8: **Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word and my soul shall be healed.**

He then takes the Host in his right hand, and making the sign of the Cross with the Host, says: **May the Body of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.** The priest communicates himself. He collects on the paten any particles of the Sacred Host that may have fallen on the corporal, and with his fingers transfers them into the chalice. Next with his right hand he takes the chalice, saying the words from the 115th and 17th Psalms: **What shall I render to the Lord for all He has rendered to me? I will take the Chalice of Salvation and call upon the name of the Lord; I will call upon the Lord and I shall praise Him and shall be saved from my enemies** (that is, from all three, the world, the flesh, and the devil).

He makes the sign of the Cross with the chalice, saying: **The Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.**

He receives the Precious Blood with the particle, and next communicates the faithful who may present themselves at the sacred table.

The Communion of the priest under both kinds belongs to the completeness, not to the essence of the Sacrifice. The Communion of the priest is a grave obligation and can never be omitted. Should the priest die or faint at the altar after the Consecration, the Mass, as we have seen, must be continued if possible by a priest who has not broken his fast; where this is impossible, a priest even after food should finish the Mass and receive under both kinds.

## THE ABLUTIONS.

The ablutions are the wine and water poured into the chalice by command of the Church out of reverence to the Eucharist, so as to secure the priest receiving any portion of the Sacred Host or any drop of the Precious Blood which may have clung to the chalice.

While the wine is being poured into the chalice the priest says the following prayer:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Grant, Lord, that what we have taken with our mouth, we may receive with a pure mind; and of a temporal gift may it become unto us an eternal remedy.

Strictly speaking, the wine poured into the chalice after the priest has drunk the Precious Blood is called the *purification;* the wine and water, which cleanse the fingers and rinse the chalice a second time, are called the *ablution.* Celebrans tunc sumpta *purificatione*, lavat digitos et sumit *ablutionem.* (*Caerem. Episcop.* l. 2, c. 29, n. 8.)

At Holy Communion we eat and drink the Body and Blood of Jesus Christ. The Eucharist is called "a temporal gift" both as a Sacrifice and as a Sacrament. The Sacrifice is offered on earth: the Eucharist as a Sacrament, that is, our Lord under the appearance of bread and wine, does not exist in Heaven, only on earth—hence temporal. Nevertheless it is an **eternal remedy,** because it preserves us from evil and gains for us eternal life.

Wine and water are next poured into the chalice and the priest says:

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in saecula saeculorum. Amen.

May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my heart, and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest, etc. Amen.

### Explanation of the Prayer.

The Body and Blood of Jesus Christ remain in us so long as the sacramental species are not destroyed. The Church asks that the sacramental grace may not pass rapidly as earthly food, but cling to us, filling us with Jesus Christ, and she prays that no stain or shadow of sin may remain in the heart, that has been refreshed by the holy sacraments. The plural form "sacraments" is supposed by some to indicate the two species of bread and wine. Sacraments, however, in the language of the Church often mean sacred mysteries. We do not find "sacrament" in its technical sense of an outward sign of an inward grace before the twelfth century. In various Postcommunions we find the Eucharist called mysteries, divine sacraments, gifts of a sacred mystery, heavenly gifts, heavenly nourishment, &c.

## THE PRIEST'S THANKSGIVING.

## THE COMMUNION AND THE POST-COMMUNION.

The antiphon or verse which the priest reads from the Missal at the Epistle side of the altar after communicating is called the Communion. Like the Offertory before the Oblation of bread and wine, the Communion is the remnant of a much longer psalm

which was formerly chanted, probably from the fourth century to the twelfth, while Communion was given to the clergy and faithful. After the twelfth century the psalm was discontinued during the administration of Communion and became a part of the priest's thanksgiving. In time the psalm was cut down to the antiphon, which still keeps its name of Communion, thus indicating its origin and use. (Gihr, English translation, p. 751.)

The verse in the Communion is usually taken from the Bible, not always from the Psalms. The Communion is sometimes composed by the Church, as in the feast of the Seven Dolours. **Happy the feelings of the Blessed Virgin Mary, who without dying hath merited the palm of martyrdom beneath the Cross of the Lord.** The Communion (in spite of its name) does not at all necessarily refer to the distribution or receiving of the Eucharist. The Communion, like other variable portions of the Mass, bears on the feast of the day or the ecclesiastical season. The allusion to the Eucharist is rare and seems almost accidental.

We may cite here a few examples of the Communions from the Missal to illustrate the truth of what has been said regarding the peculiar character of the prayer.

The Communions for the four Sundays in Advent indicate the Church's spirit during that season.

First Sunday. **The Lord will give goodness and our earth shall yield her fruit.**

Second Sunday. **Jerusalem, arise and stand on high and see the gladness which shall come to thee from thy God.**

Third Sunday. **Say to the faint-hearted: Take courage and fear not: behold our Lord shall come and save us.**

Fourth Sunday. **Behold a Virgin shall conceive and bring forth a Son and His name shall be called Emmanuel.**

For Easter. **Christ our Pasch is sacrificed, therefore let us feast with the unleavened bread of sincerity and truth.**

For the feast of St. Aloysius there is an allusion to the Blessed Sacrament. **He gave them the bread of Heaven: Man has eaten the bread of angels.**

The Requiem Mass preserves its primitive form. **Eternal light shine upon them, O Lord. With Thy saints for ever, because Thou art merciful. Eternal rest grant unto them, O Lord, and may perpetual light shine upon them. With Thy saints for ever, because Thou art merciful.**

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The Postcommunion is a prayer which immediately follows the Communion and ends the Mass. In earlier times up to the eleventh century it was called *Oratio ad Complendum* — prayer at the finish — because this prayer with the *Ite Missa est* ended the Mass. The Postcommunions correspond in number, form, and ceremonies with the Collects and Secrets for the day. There is, however, a characteristic difference; the Collect relates exclusively to the feast of the day or to the ecclesiastical season, and the Secret mainly to the Sacrifice (*oratio super oblata*), while the Blessed Eucharist, as a Sacrament, forms not unfrequently the subject of the Postcommunion.

In the Postcommunion the plural form is always used, for this prayer is said for those or in the name of those who have assisted at Mass. This

assumes that at least a great proportion of the congregation at Mass have, as in the primitive Church, communicated.[1]

Here are examples of Postcommunions taken from different feasts:

The Second Sunday in Advent. **Filled with the food of spiritual nourishment, we humbly implore of Thee, O Lord, to teach us by sharing in this Mystery to despise earthly and to love heavenly things.**

The Vigil of Christmas. **Grant us, we beseech Thee, O Lord, to draw the breath of life in the meditation of the Nativity of Thy only-begotten Son, by Whose heavenly mystery we are fed and given to drink.**

The feast of the Precious Blood. **Admitted to the holy table, O Lord, we have drawn waters in joy from the fountains of the Saviour. May His Blood be for us, we implore, a fountain of water springing up unto everlasting life.**

The feast of St. Catharine of Siena. **May the heavenly banquet, wherein we have been fed, obtain for us eternal life, as it also nourished the life of the body for the holy virgin Catharine.**

The feast of St. Aloysius. **Grant, O Lord, that we who have been nourished by the bread of angels may live with angelic purity, and that we may ever be constant in thanksgiving, after the example of him whom we honour to-day.**

[1] The reader may consult with profit an article on the Postcommunion in the *American Ecclesiastical Review* for March, 1901, by the Rev. P. F. Donnelly, S.J.

## THE END OF MASS.

After the Postcommunion the priest says, **The Lord be with you,** and the server answers, **and with thy spirit.** Next follow three different conclusions for the Mass: **Ite Missa est,**—go, it is the dismissal; or **Benedicamus Domino,**—let us bless the Lord; or **Requiescant in pace,**—May they rest in peace. *Ite Missa est* is said facing the people, because it is the dismissal; *Benedicamus Domino* facing the altar, because our Lord dwells there; *Requiescant in pace* also facing the altar, because the words refer to the absent remembered by our Lord. The *Ite Missa est* is said at Mass whenever the *Gloria in excelsis* is said. The *Benedicamus Domino* is reserved for penitential seasons. The words were perhaps originally an invitation to the faithful to remain in church for the Canonical Hours which followed Mass during times of penance. The rubric prescribes a joyful chant for the *Ite Missa est*, while that of the *Benedicamus Domino* is more grave and solemn.

In the Requiem Mass all signs of joy are inappropriate; therefore the *Ite Missa est* is omitted; and from the twelfth century the custom arose of saying the last fervent prayer for the dead in the form of **May they rest in peace,** to which the server, representing the congregation, says **Amen.** *Requiescant in pace* is the shortened form of *Fidelium animæ per misericordiam Dei requiescant in pace.* Up to the tenth or eleventh century the Mass ended with one of the formulas already quoted. The prayer *Placeat*, the priest's blessing, and the Gospel of St. John, are additions which found their way into the

Roman Missal from different churches. Pius V., in 1570, in revising the new Missal, prescribed the *Placeat*, blessing, and St. John's Gospel for the end of Mass.

The prayer runs thus:

Placeat tibi, sancta Trinitas, obsequium servitutis meae, et praesta: ut sacrificium, quod oculis tuae Majestatis indignus obtuli, tibi sit acceptabile, mihique et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

O Holy Trinity, may the obedience of my service be pleasing to Thee: and grant that the Sacrifice which I, unworthy, have offered in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me, and all those for whom I have offered it. Through Christ our Lord. Amen.

## Explanation of the Prayer.

**O Holy Trinity, may the obedience of my service be pleasing to Thee. The obedience of my service** means the absolute dependence of the creature on the Creator, and is expressed by the very nature of the Sacrifice which is offered to God alone. **And grant that the Sacrifice which I, unworthy, have offered in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation.** Propitiation is mentioned as most necessary; we first appease God's offended Majesty, and then implore the graces we need through His mercy. **For me and all those for whom I have offered it. Through Christ our Lord. Amen.**

The prayer *Placeat* is a compendium of the previous petitions of the Mass. The priest for the last time humbly asks of God for himself and the people the graces he needs.

This prayer naturally leads to the blessing that follows, for every blessing comes from the Sacrifice of the Mass, and the priest is in every case the channel.

After the prayer *Placeat* the priest kisses the altar and pronounces the blessing: **Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus.**

This custom of the priest's blessing at Mass is not very ancient. There is no proof up to the eleventh century of a blessing at the end of Mass. From the tenth century many Bishops in various places began to give the blessing at the end of Mass instead of before the Communion. By degrees priests also began to bless at the end of Mass. At one time priests gave the blessing with the triple sign of the Cross, as Bishops do now. Pius V. restricted priests to a blessing with one sign of the Cross, except at High Mass, when he allowed them the triple sign. At the revision of the Roman Missal the rule was at length firmly established that Bishops at the end of Mass bless with a triple sign of the Cross and priests with a single. Clement VIII. made the rule absolute which forbids a priest to bless with the triple sign of the Cross.[1] The Requiem Mass without a blessing at the end reminds us of the centuries when no blessing was given by priest or Bishop.

The custom of reading the beginning of St. John's Gospel at the end of Mass dates from the thirteenth century, and that only in certain places. Pius V., in revising the Missal, imposed on all priests the obligation of saying St. John's Gospel at the end of Mass except on certain days when the rubrics prescribe another Gospel.

[1] An allusion to the withdrawal of the permission for the triple sign of the Cross is seen in the Rubric of the Roman Missal, "et versus ad populum, *semel tantum benedicens etiam in Missis Solemnibus.*"

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est. In ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebrae eam non comprehenderunt.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium, perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus; qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et VERBUM CARO FACTUM EST, et habitavit in

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to be made the sons of God, to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And THE WORD WAS

nobis; et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum[r] gratiae et veritatis.

R. Deo gratias.

MADE FLESH, and dwelt among us; and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

1. In the beginning was the Word and the Word was with God and the Word was God.

2. The same was in the beginning with God.

3. All things were made by Him and without Him was made nothing that was made.

4. In Him was life: and the life was the light of men.

## EXPLANATION OF ST. JOHN'S GOSPEL AS READ AT MASS.

1. **In the beginning,** that is, in the beginning of time as in Genesis, "in the beginning God created Heaven and earth:" when God first created—**the Word,** or the Second Person of the Trinity, already existed. **With God** does not mean separate existence from God—as there is only one God; it means only such distinction as exists between Producer and Produced, a distinction of Person necessary because of the unity of the same nature.

2. St. John repeats and inculcates the same truth—the Son—**the Word was in the beginning with God** —one in nature, different in person.

3. **All things were made by Him,** that is, by the Son. The Father creates through the Son in this sense, that He communicates to the Son the essence and power wherewith He creates along with the Father.

All creation capable of life was by the Son made living, and apart from the Son no single thing was made.

4. **In Him was life,** that is, the true life of grace and glory in its source and origin which by His Incarnation He gives to us. "For the *life* was manifested and we declare unto you the life eternal which was with the Father and appeared to us." (1 *John i.* 2.)

**The life was the light of men:** the life was the true light of faith and grace, which proceeds from that life.

5. And the light shineth in darkness: and the darkness did not comprehend it.

6. There was a man sent from God whose name was John.

7. This man came for a witness, to give testimony of the light, that all men might believe through him.

5. **Darkness** means not so much the ignorance or absence of light from the hearts of men as the antagonism of the world to the truths of faith. (*Compare St. John iii.* 19.) "Men loved darkness rather than the light, for their works were evil." They pulled down the curtains over the soul—they hated the light.

**The darkness did not comprehend it.** The darkness did not overtake the light. The meaning is—the darkness did not subdue the light. The sins of men could not quench the light of Christ, the darkness could not subdue it, or overcome it. (*Compare Wisdom vii.* 10, 30: "I loved her (wisdom) above health and beauty, and chose to have her instead of light: for her *light cannot be put out.* . . . For after this cometh night, but no evil can *overcome* wisdom.")

The more common interpretation followed by Father Knabenbauer in his Commentary on St. John's Gospel, p. 71, is that wicked men (the darkness) ignoring God and the way of salvation, refused to accept the light, or to acknowledge it; as stated in v. 10, **the world** (men whose lives are in opposition to the teaching of our Lord) **knew Him not.** But the first explanation is preferable.

6. The reference is to John the Baptist, appointed to prepare the way for the coming of Christ. The word Baptist is never given to John by the author of the Fourth Gospel.

7. John was the witness appointed by God to testify to all the Jews that Jesus Christ was the true light, that the Jews might believe in their Saviour through the word of John. Remember St. John's description of Jesus Christ: "Behold the Lamb of God; behold Him who taketh away the sin of the world." (*i.* 29.)

8. He was not the light, but was to give testimony of the light.

9. That was the true light which enlighteneth every man that cometh into this world.

10. He was in the world, and the world was made by Him, and the world knew Him not.

11. He came unto His own, and His own received Him not.

12. But as many as received Him to them He gave power to be made the sons of God, to them that believe in His name.

13. Who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word was made flesh and dwelt among us, and we saw His glory, the glory as of the only-begotten of the Father, full of grace and truth.

8. John the Baptist confesses in v. 20, "I am not the Christ," and therefore he was not the light. Our Lord said of John the Baptist, "He was a burning and shining lamp." (v. 35.) John was the lamp, the artificial light kindled by another: he was not the light, for the light is Christ. John was to point out the light.

9. Christ is called the true light—because He is substantial, unveiled light that shines of itself—others shine with a light borrowed from Him—another kind of light altogether. Christ was **the true light** coming into this world, **which enlighteneth every man** to whom the Gospel of His coming is preached. No one, says St. Augustine, is enlightened except by Christ.

10. **He was in the world** as God and Creator from the beginning of time, **and the world was made by Him** (that is, earth and sky and all creatures) **and the world,** that is, the multitude of men whose lives are in opposition to God's law, **knew Him not.**

11. **He came unto His own,** into His own land, the Holy Land and His own Jewish people; **and His own** Jewish people **received Him not.**

12. **But as many as received Him,** Christ **gave power to be made the sons of God** by adoption in Baptism; He gave them power—He did not force them—He gave them the means on condition of believing in Christ, of becoming sons of God by adoption through grace.

See 1 *John v.* 1. "Every man who believes that Jesus is Christ, is born of God."

**To them that believe in His name**—literally believe *unto* His name. (*Compare Acts viii.* 16)—"baptized *unto* the name of the Lord Jesus."

Both expressions mean the making over of oneself as to a Being who is the Son of God, the Messiah who came to save His people from their sins.

13. St. John draws a comparison between natural birth and sonship by grace. **Who are born not of blood, nor of the will of the flesh,** the prompting of appetite, **nor of the will of man, but** are born **of God** by Faith and Baptism and therefore coheirs with Christ to the vision of God in Heaven.

14. **The Word was made Flesh**—that is, He became Man. Without ceasing to be what He was from all eternity, the Word who in the beginning was with God has become flesh; God is Man: and that Man is God. Here in a nutshell we have the whole doctrine of the Incarnation.

**And dwelt among us,** or as in the original, pitched His tent amongst us. These words mean that Christ came to be for ever one of our kith and kin, to form an alliance with mankind and to stay amongst us as the Head of our race. He became Man in time—He will remain Man for all eternity.

**We saw His glory**—that is, we the Apostles saw **His glory,** all the mighty deeds by which He showed forth His Divinity amongst men.

**The glory as of the only-begotten** means such glory as becomes the only-begotten. **Full of grace,** as author of the grace that works perfect redemption, and full of **truth** as Author of perfect revelation. (*See Father Rickaby's Gospel of St. John and Cornelius à Lapide*).

## Questions on Chapter XV.

1. Who gave the *Pater noster* its present position in the Mass?

2. *Give us this day our daily bread* is found in St. Luke. What is meant by *daily bread?* and why does St. Matthew use *supersubstantial?*

3. Explain in one version, *forgive us our trespasses*, and in another, *forgive us our debts.*

4. What is meant by the breaking of the Host and the mingling of the Consecrated elements?

5. Why is the first prayer before the priest's Communion omitted in a Requiem Mass?

6. What is meant by Ablution and what by Purification?

7. Why is the Holy Eucharist called a *temporal gift?* By what other names is It described in different Postcommunions?

8. What is the origin of the verse in the Communion? Why is the plural form used in the Postcommunion?

9. What are the three different conclusions for the Mass? When is each used?

10. When was the priest's blessing at the end of Ma introduced?

# CHAPTER the SIXTEENTH.

## THE CEREMONIES OF HIGH MASS.

High Mass, with the full number of ministers and all the solemnity prescribed by the Church, is called in her language Solemn Mass. Music is of obligation at High Mass. Mass with music without ministers is called *Missa Cantata.*

The ministers who assist the celebrant at High Mass are the deacon and subdeacon. They are the proper ministers at the great Sacrifice.

The deacon at ordination receives the special power of assisting the celebrant at High Mass, of solemnly singing the Gospel, of preaching, and of administering solemn Baptism.

The subdeacon at ordination receives the power of assisting the celebrant at High Mass, and of solemnly singing the Epistle.

The deacon's office is to assist the priest, the subdeacon's to assist the deacon and the priest.

Acolytes are prescribed by the Church as servers at High Mass. The office of the acolyte is one of the four minor orders. The acolyte receives from the Bishop the special power of serving the subdeacon at High Mass, of lighting and carrying the candle, of preparing

and presenting the cruets of wine and water. But at High Mass we usually have no acolytes in the strict sense; laymen not in orders perform their duties.

This mention of an acolyte's distinctive office in lighting candles, enables us to say a few words on the use of lights in a liturgical service. That light has a symbolical use is almost self-evident. It represents to us our home in Heaven, "where perpetual light shines;" and it is the symbol of our Divine Saviour, who describes Himself in *St. John xii.* 46 as the "light of the world." Christ is the "light of light," "the brightness of His Father's glory" (*Heb. i.* 3), "a light for the revelation of the Gentiles, and the glory of Thy people Israel" (*St. Luke ii.* 31), He is "the bright and morning star" of the Apocalypse (*xxii.* 16), and the "light shining in darkness." (*St. John i.* 5.)

Amongst the early Jewish Christians unquestionably the Paschal Candle typified Him who is "the True Light which cometh into the world." At the blessing of the fire on Holy Saturday the Church prays to God, "the Eternal Light and Creator of all light," that He would bless the light so that we "may be thereby inflamed with love and be enlightened by the fire of the Divine brightness." The feast of the Purification is called in English Candlemas, in reference to the candles which are blessed and carried in procession before Mass. They remind us of Holy Simeon's words when, with the Divine Child in his arms, he declared Him to be the light of the Gentiles and the glory of Israel. The Church in blessing the candles teaches us that she regards and employs earthly light as a symbol of that heavenly light in which spiritual truth is read. She prays in words, which necessarily lose in translation, to "Jesus Christ, the true light," to grant that "as the

candles lighted with visible fire scatter the darkness of night, so our hearts (enlightened by invisible fire, that is, by the splendour of the Holy Spirit) may be freed from all blindness of sin, and with the purified eye of the mind may be enabled to perceive what is pleasing to Thee and conducive to our salvation, and that after the uncertain dangers of this life we may reach unfailing light."

The blessed candle is raised by the Church to the dignity of a sacramental. It strengthens our efforts in virtue of the Church's prayers, to overcome the spirits of darkness and to see those truths which "the sensual man perceiveth not." (1 *Cor. ii.* 14.) To the newly baptized the lighted candle is given, as the emblem of the torch of faith with which souls hasten forth to meet the Bridegroom. One lighted candle is required in the administration of Extreme Unction, perhaps to signify the light of hope shed by that great sacrament around the dying bed. The figurative use of light in the ceremonies of the Church with its high signification and purpose cannot be questioned.

Mass is the Church's greatest service; and we need not be surprised that lighted candles are a strict obligation. Two, and not more than two, are lighted at a priest's Low Mass, and four may be used at the Low Mass of a Bishop. The candles must be of white wax (*cera alba*), except in Masses for the Dead, when candles *de communi cera*, that is, of yellow wax, are prescribed. The latter are used at Tenebrae in Holy Week on the altar, and for the fifteen candles on the hearse or triangular candlestick; at the Mass of the Presanctified; as also at Office of the Dead. Electric light is permitted for illumination and ornament, but it may not be used as

a substitute for those lights which are prescribed by the Church's ritual.[1] Six candles are lighted at High Mass, and seven at a High Mass celebrated by a Bishop. The origin of this custom takes us back to the ninth century after Christ. We cannot do better than quote a passage from a most interesting and instructive book on the Ceremonies of Holy Week published in 1902. In speaking of the service of the Three Lessons on Good Friday, the author refers (p. 4) to a time in the early Church when the Chief Pontiff and his attendants made their solemn entry into the sanctuary for High Mass. "In the sacristy," writes Father Thurston, "near the entrance of the Lateran Basilica, the Pontiff assumed the sacred vestments. There he took his place in the procession to the altar, being supported on his right by his archdeacon and on his left by the second deacon, and preceded by the subdeacons, one of whom, who was inferior in grade to the seven regionary[2] subdeacons, swung a smoking censer. At the head of the procession walked the seven regionary acolytes bearing lighted candles. . . . The seven candles of the acolytes, which were eventually ranged in a row on or before the altar, explain in the clearest way the origin of the seven candles in a Pontifical High Mass, and through an obvious differentiation, the origin of the six candles on the altar in a High Mass which is not pontifical."

[1] To the question "Utrum lux electrica adhiberi possit in Ecclesiis," it was answered by the Congregation of Rites, "Ad cultum, negative: ad depellendas autem tenebras ecclesiasque splendidius illuminandas, affirmative; cauto tamen, ne modus speciem prae se ferat theatralem." (June 4, 1895.)

[2] Pope St. Fabian in the third century divided Rome into seven ecclesiastical "regions." Each region had a deacon and subdeacon of its own, with acolytes under them. These clerics were called "regionaries;" others of the same grade were called *sequentes*, "supernumeraries."

One word as to the candlesticks on the altar. We are told that the present custom of placing candlesticks on the altar dates from the ninth or tenth century; previously to this period they were placed probably at the sides or before the altar. "In the private Masses of the ninth or tenth century, and in some places down to the end of the eighteenth century, the altar remained bare until the priest who was to say Mass actually arrived at the spot. The priest brought a little crucifix or cross along with the chalice, and the server carried a candlestick and candle. In all probability the six candlesticks we now see there, or seven when a Bishop pontificates, have sprung from the seven candles originally borne before the Roman Pontiff by the seven regionary acolytes." (*Ceremonies of Holy Week*, Good Friday, p. 6.)

After this brief reference to the Church's use of candles at Mass we return to the consideration of the Ceremonies at High Mass. Instead of being crossed in front like the priest's, the deacon's stole stretches from the left shoulder across the breast and is fastened at his right side. Also, instead of the chasuble, the deacon and subdeacon wear special vestments called dalmatics. A dalmatic is a vestment open on each side, with wide sleeves, and marked with two stripes. It is worn by deacons at High Mass, at Processions and Benediction. Bishops wear a dalmatic and tunic under the chasuble when they celebrate Mass pontifically. The colour is the same as that of the celebrant's chasuble. The word is derived from *Dalmatia*. The dalmatic was a long undergarment of white Dalmatian wool corresponding to the Roman tunic. Originally it was a garment of everyday life.

The use of the dalmatic as a vestment was first peculiar to the Popes, and then permitted by them

to Bishops, and as early as the fourth century to deacons. From the year 800 onwards ecclesiastical writers speak of the dalmatic as one of the episcopal and the chief of the deacon's vestments. (*Cath. Dict.* Sixth Edition, p. 268.)

High Mass differs from Low (so called by way of contrast to the High, the Great, the Solemn Mass) merely in the way of addition. It is substantially the same rite. But such is the dignity of this great Sacrifice, that the Church prefers its being solemnized with all outward sign of grandeur and beauty. It is certain that Masses are much more frequent in later than in earlier ages. Thus St. Augustine, speaking of his day, informs us that in some places there was Mass daily, in others only on Sundays, in others on Saturdays and Sundays. The multiplication of Masses has necessarily tended to divest them of all ceremonial except what is necessary to their essence. But High Mass is more in accordance with the mind of the Church than Low. And she has it on every great feast.

The first ceremony after the priest reaches the altar is the incensing.

Incensing is very ancient in the Church and was prescribed by God Himself in Exodus xxx. 7: "And Aaron shall burn sweet-smelling incense upon it in the morning." The Council of Trent mentions incense (*Thymiama*) amongst those visible signs which lift the mind to heavenly things. (*Sess. xxii. ch.* 5.) The burning away of the incense, in other words its destruction, is suitable to the idea of Sacrifice where the Victim is destroyed, and the perfume, which is of strict obligation, is emblematic of the good odour of Christ of which the Sacrifice speaks.

The first incensing of the altar by the priest may be

regarded as the conclusion of the prayers said at the foot of the altar. It is unaccompanied by any prayer. The celebrant places the incense three times in the thurible, saying: **Mayest thou be blessed by Him in whose honour thou shalt be consumed,** and makes the sign of the Cross over it. He then incenses three times with a double swing the crucifix—next he incenses the relics of the saints on the altar out of respect to their memory, and then the altar itself—the place of sacrifice. The altar is the holiest of inanimate things in the church and has been solemnly consecrated, or at least the altar-stone, by the Bishop. It therefore merits incensing. The incensing of the altar over, the celebrant hands the thurible to the deacon, who incenses the celebrant three times (as he incensed the crucifix), as the representative at Mass of the great High Priest Jesus Christ.

The first incensing is meant chiefly for the altar.

## THE KYRIE, GLORIA IN EXCELSIS, AND THE EPISTLE.

The priest recites in a low voice the *Kyrie* at the Epistle side of the altar, where it was originally said at Low Mass—the deacon and subdeacon recite alternately with him. The celebrant intones the *Gloria*. The choir take it up. The deacon and subdeacon repeat with the celebrant the words of the *Gloria*. Then all go to their seats—where they remain with covered heads (except at the words at which inclination

of the head is made at Low Mass) while the *Gloria* is being sung. The *Gloria* over—the celebrant, after genuflecting with the deacon and subdeacon at the foot of the altar, mounts the steps, the deacon retires behind him, and the subdeacon behind the deacon.

The priest sings **Dominus vobiscum,** and is answered by the choir; he then sings the Collect or Collects of the day. The deacon and subdeacon remain behind him. The Collects over, the deacon moves near the Celebrant and assists him while he reads the Epistle, Gradual, and, if so be, Tract or Sequence. Meanwhile the Epistle of the day is sung by the subdeacon, in the exercise of the power given him at ordination. At its close he takes the book to the centre of the altar, genuflects, and carries it to the Epistle corner, where he receives the blessing of the priest. He then restores the book to the master of ceremonies and takes the Missal to the other side for the priest to read the Gospel.

The priest says the *Munda cor meum* and in a low voice reads the Gospel.

## THE SINGING OF THE GOSPEL BY THE DEACON.

When the priest has read the Gospel, the deacon receives the book of the Gospels, genuflects, and goes up to the altar, setting the book upon it—the open part turned towards the tabernacle. This rubric is the survival of the old custom of taking the book of the

Gospels to the altar at the beginning of the Mass and leaving it until the deacon needed it. He next assists the priest in putting the incense into the thurible with the same ceremonies as before. The deacon then recites the *Munda cor meum*. This prayer has been already explained. He kneels before the celebrant with the book of the Gospels, and asks his blessing thus, **Jube, Domne, benedicere**—pray, sir, bless me. The celebrant then pronounces the blessing—**Our Lord be on thy heart and on thy lips, that worthily and suitably thou mayest announce His Gospel in the name of the Father and of the Son and of the Holy Ghost. Amen,** at the same time making the sign of the Cross over him with his right hand, which the deacon kisses.

The deacon, subdeacon, acolytes with lighted candles, thurifer and master of ceremonies proceed to the fixed place where the Gospel is sung. The Church surrounds the singing of the Gospel with extraordinary solemnity. It is difficult to think of anything in her Liturgy to which she pays more honour than to the Gospels.

The congregation stand as a mark of respect. The acolytes' lighted candles are a symbol of our Lord, who by teaching was the Light of the world. "Thy word is a lamp to my feet, and a light to my paths." (*Ps. cxviii.* 105.) The incense with its sweet smell represents the good odour of Christ. "For we are the good odour of Christ with God, in them that are saved, and in them that perish. To the one indeed the odour of death unto death: but to the others the odour of life unto life." (2 *Cor. ii.* 15, 16.)

The subdeacon holds the book and the deacon sings in a loud voice **Dominus vobiscum.** The choir

answers **Et cum spiritu tuo.** On chanting the title of the Gospel, the deacon signs the book and his forehead, lips, and breast, as the priest does at Low Mass. The title having been chanted, the deacon receives the thurible from the thurifer, and while the choir sings *Gloria tibi Domine*, he incenses the sacred text three times, and proceeds to chant the Gospel. At the end the subdeacon carries the book to the celebrant to kiss the place indicated by the deacon. The latter then thrice incenses the celebrant who (if there be no sermon) at once intones the *Credo*.

The sacred ministers recite the *Credo* with the priest, and then sit until the choir has finished the *Credo*. After the *Incarnatus* the deacon goes to the altar with the burse containing the corporal, which he spreads for the Sacrifice, and then draws the Missal from the Gospel side to the middle of the altar for the celebrant's convenience. During this ceremony the subdeacon rises and stands uncovered: the acolytes also rise and stand. The deacon returns to his seat *per breviorem*, and before sitting, bows to the celebrant.

## THE SOLEMN OFFERTORY.

The Creed having been sung by the choir—the priest attended by the deacon and subdeacon goes to the altar in the same manner as after the *Gloria* and sermon. The deacon and subdeacon fall into their places behind the priest, and the celebrant after kissing the altar sings the **Dominus vobiscum** and is answered by the choir. He then sings the **Oremus** before the *Offertorium*, which he says in a low voice.

The deacon now leaves his place and goes to the Epistle side of the altar, while the subdeacon proceeds to the credence-table, where he finds the chalice and paten with bread prepared for the Sacrifice, covered with a long veil of the colour of the day as well as with the small veil by which they are always covered when not in use. Wearing the long veil the subdeacon proceeds to the altar, where the deacon puts the small veil aside, receives the chalice and paten and sets them on the altar. The deacon then presents the priest with the paten bearing the bread of the Sacrifice, kissing the paten and his hand. While the priest offers the host—the deacon pours wine into the chalice; and the subdeacon, holding the cruet of water, invokes the blessing of the celebrant in the words *Benedicite, Pater reverende*, using the plural (*benedicite*) as a mark of respect. The celebrant as at Low Mass blesses the water and the subdeacon pours a drop or two into the chalice. The deacon and subdeacon have each their proper functions in High Mass—the subdeacon sings the Epistle—the deacon the Gospel, to the deacon belongs the wine—the matter of the Precious Blood—to the subdeacon

the water. The deacon now presents the priest with the chalice as before with the paten—kisses the base of the chalice and the celebrant's hand—holds the celebrant's arm and repeats with him the words of oblation on that account in the plural. The plural is retained in Low Mass as if to show that the presence of the deacon is more after the Church's heart; she retains the plural form as if he was present.

The oblation over, the deacon, after wiping the paten with the purificator, next gives it to the subdeacon, covering it with the end of the long veil still worn by the latter, who bearing the paten so covered, proceeds with it to his proper place at the foot of the altar, where he holds it until almost the end of the *Pater noster*. This custom is said to date from the time when the faithful offered bread and wine on the paten. As the offerings were large, the size of the paten was in proportion, and for convenience sake it was removed and held by the subdeacon until wanted again by the priest. The Church loves to maintain practices in symbol after she has dropped them in their official use.

## THE INCENSING AT THE OFFERTORY.

The incensing at the Offertory differs from the incensing before the Introit, because at the Offertory it is more solemn, more comprehensive, as not merely the celebrant, deacon, and subdeacon are incensed, but the people also; the incensing also at the Offertory is in an especial way meant for the bread and wine, and thus is much more clearly connected with the Sacrifice than the first incensing, which is chiefly concerned with the altar or the place of sacrifice.

The priest in blessing the incense says, **By the intercession of blessed Michael the Archangel, standing on the right hand of the altar of incense** (*St. Luke i.* 11) **and of all His elect, may the Lord vouchsafe to bless ✠ this incense, and to receive it in the odour of sweetness, through Christ our Lord,** making over the incense the sign of the Cross.

The Church begs of God by the sign of the Cross to bless the incense and to accept it as a thing consecrated to His service. To obtain her request more surely she has recourse to the intercession of St. Michael and all the saints.

### Explanation of the Prayer in Blessing the Incense.

**By the intercession of blessed Michael the Archangel**—his name is mentioned in the *Confiteor* and now again as the leader of the heavenly host whose duty in fact is to offer to God the prayers of the faithful which rise like incense. **Standing at the right hand of the altar of incense**—this is said of St. Gabriel in Luke (*i.* 11), and because of this verse in St. Luke various Missals introduced St. Gabriel's name here. **And of all His elect,** that is, all the saved, **may the Lord vouchsafe to bless this incense** by consecrating it to His service **and to receive it in the odour of sweetness, through Christ our Lord.** The priest asks not merely that God will accept this incense, but accept it as a gift sweet smelling in His sight.

The priest then receiving the thurible from the deacon proceeds to incense the oblation or the bread and wine of the Sacrifice. Making over them with the thurible three crosses, saying at the first, **Incensum**

**istud**; at the second, **a te benedictum**; at the third, **ascendat ad te Domine**; he next describes three circles round the chalice and host, the first two with the thurible from right to left, and the third from left to right; saying at the first, **et descendat super nos**; at the second, **misericordia**; and at the third, **tua** (May this incense blessed by Thee ascend to Thee, O Lord, and may Thy mercy descend upon us).

He next incenses the crucifix thrice with the words of the 140th Psalm: **Let my prayer be directed as incense in Thy sight,** that is, let my prayer reach Thee in the Heavens as incense ordered by Thee of old and entirely consumed in Thy presence. **The lifting up of my hands as an evening sacrifice.** A lifting up of my hands means prayer, as the Jews were wont to lift up their hands in prayer. (*See Psalm cxxxiii.*) The prayer I offer up with uplifted hands, may it be like the sacrifice of incense offered up in the evening, prefiguring the Sacrifice of Calvary. **Set a watch, O Lord, before my mouth; and a door round about my lips.** My mouth being the gate through which pass the words that do harm; set, O Lord, a watchman on it, and as that is not enough I beg of Thee to put a strong door round my lips; **That my heart incline not to evil words to make excuses in sin.** Do not allow us when we have fallen into sin to "let our heart incline" to lies and excuses. "To make excuses in sin." Do not allow us to excuse our sin, teach us to acknowledge it. (*See Bellarmine's Commentary on this Psalm.*)

The celebrant then restores the thurible to the deacon at the Epistle side, saying, **May our Lord enkindle within us the fire of His love, and the flame of eternal charity.** The deacon receives it,

kisses the thurible and the celebrant's hand and incenses him thrice. Then the deacon incenses the clergy in choir. Next he incenses the subdeacon twice, and is himself incensed by the thurifer twice. The celebrant, remaining at the Epistle side of the altar, washes his hands, and says the Psalm *Lavabo* as in Low Mass. He next says the Prayer of Oblation, the *Orate Fratres*, and the Secret prayers as at Low Mass.

## THE PREFACE IN SOLEMN HIGH MASS.

The Preface is invested by the Church with great dignity, its words of unspeakable majesty are wedded to a chant which, as some writers have thought, was taken by the Apostles from the music in the Temple. There seems no difficulty whatever in adopting the opinion, or at least in saying that there may be a strong family resemblance between the chant of the Preface and certain music in vogue in the Temple during the Apostles' lifetime.

## THE CANON AND CONSECRATION IN HIGH MASS.

The Preface over, the deacon takes his place at the left of the celebrant, in discharge of his official work of assisting the celebrant at High Mass.

The acolytes come in from the sacristy, kneel with lighted torches before the altar, and when the priest places his hands over the chalice at the words **Hanc igitur oblationem**, the deacon genuflects, moves round to the right of the priest, and goes down on both knees.

At the same time the subdeacon lowers the paten, which he still carries, and kneels in his place. Incense is placed in the thurible to honour the Blessed Sacrament at the Consecration. When the Consecration and adoration of the Sacred Host are over, the deacon rises and removes the pall from the chalice; and after the Consecration and adoration of the Precious Blood he replaces it.

After the Consecration the choir sings usually the *Benedictus*, which may be considered as an act of faith in our Lord incarnate on the altar.

## FROM THE CONSECRATION TO THE PATER NOSTER.

After the Consecration the deacon and subdeacon rise; and the deacon, having genuflected, goes again to the left side of the celebrant to assist at the Missal. All proceeds as at Low Mass, until after the Memento for the Dead at the **Per quem haec omnia, Domine, semper bona creas,** when the deacon genuflects, and goes to the right of the priest to remove the pall from the chalice for the "little Elevation;" also, when the priest makes the sign of the Cross over the Sacred Host and chalice, the deacon steadies the latter at the foot, using his privilege of touching vessels which contain the Body and Blood of our Lord. At the *Pater noster* the deacon having genuflected, leaves the altar, and goes to his place behind the priest.

## FROM THE "PATER NOSTER" TO THE COMMUNION.

The celebrant sings the *Pater noster* to a tone prescribed in the Missal. At the **Ne nos inducas in tentationem** the deacon and subdeacon, having genuflected at their places, go up to the altar. The subdeacon gives the paten to the deacon, who wipes it with the purificator, and gives it to the priest after the *Pater noster*, kissing the edge and the priest's hand. An attendant removes the long veil from the shoulders of the subdeacon, who genuflects and returns to his place. The deacon remains near the celebrant at his right to remove the pall from the chalice and steady it when necessary. The priest sings to the tone prescribed in the Missal the **Pax Domini**. Then the subdeacon joins the priest at the altar, and with the deacon, accompanies him in saying the *Agnus Dei*. This over the subdeacon goes to his place, and the deacon remains on both knees while the celebrant says the first of the three prayers before the Communion. The *Pax* is given after that prayer.

## EXPLANATION OF THE "PAX" OR KISS OF PEACE.

The *Pax* or kiss of peace is the memorial of the holy "kiss of peace" mentioned by St. Peter in his first Epistle *v.* 14; by St. Paul, *Rom. xvi.* 16, and in 1 *Cor. xvi.* 20. The kiss of peace is the symbol of charity and of Christian peace. It was given at Mass from

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the Apostles' days. To avoid all abuse, and for other reasons, the sexes were rigidly separated. The separation then of men and women found sometimes in the present day in Catholic churches, at home and abroad, is partly because of the kiss of peace formerly given by the celebrant to the deacon, by him to the subdeacon, then passed down to the clergy in the sanctuary, and from them to the men in the congregation.

In all the Eastern as well as in the Mozarabic and Ambrosian liturgies the kiss is given before the Offertory and Consecration. In the Roman Mass the kiss of peace follows the Consecration, and is clearly connected with the Communion.

The kiss, strictly so called, was given as late as the thirteenth century during High Mass by the celebrant to the deacon, and by him to the subdeacon. At the end of the thirteenth century, the kiss of peace gave way to the use of the *Osculatorium*, called also *Instrumentum* or *tabula pacis*. This *Osculatorium* was a plate with a figure of Christ Crucified stamped upon it. This plate was kissed first by the priest, and then by the clerics and congregation. The *Osculatorium* was introduced into England by Archbishop Walter of York in 1250. The embrace now substituted for the kiss of peace dates from the Reformation. The *Pax*, as it is called, is not given at Low Mass. At High Mass after the first of the three prayers before Communion, the deacon rises from his knees and kisses the altar with the celebrant. Next the celebrant, placing his hands on the shoulders of the deacon, inclines towards his cheek, saying **Pax tecum,** and is answered by the deacon **Et cum spiritu tuo.** The deacon then goes to the subdeacon and gives him the *Pax* in the same way.

The *Pax* is not given on the three last days of Holy

Week. On Maundy Thursday it is omitted from horror of the treacherous kiss of Judas—on Good Friday and Holy Saturday it is likewise omitted because, says Durandus the ritualist, Christ, our true peace, has not risen from the dead. After His Resurrection *pax vobis* was His familiar greeting.

At Masses for the Dead the *Pax* is also omitted, as we shall see later under Mass for the Dead.

## FROM THE COMMUNION TO THE END OF HIGH MASS.

When the subdeacon has concluded giving the *Pax* he rejoins the priest at his right hand, and removes the pall from the chalice before the priest drinks the Precious Blood. When the Communion of the priest and faithful is over, the subdeacon ministers wine for the purification; and wine and water for the ablution. The deacon and subdeacon change places, the deacon removing the Missal to the Epistle side. The priest having received the ablution leaves the chalice and purificator, and goes to the Missal at the Epistle side to read the Communion. The subdeacon arranges the chalice and purificator, puts the corporal into the burse, and having covered the chalice and paten with the veil, bears them with the burse resting on them to the credence-table. After placing the chalice on the credence-table, he goes to his place behind the priest and deacon. The celebrant after reading the Communion goes to the middle of the altar, sings the **Dominus vobiscum**, and is answered by the choir;

then returning to the Missal, he sings the Postcommunion prayer or prayers. Returning to the middle he again sings **Dominus vobiscum,** and is answered by the choir. Then the deacon, turning to the people, sings the **Ite Missa est** or the **Benedicamus Domino** towards the altar. The celebrant, after blessing the congregation, reads the Gospel. That over, all bow to the middle of the altar, descend the steps, genuflect[1] if the Blessed Sacrament be reserved, and preceded by the acolytes with lights return to the sacristy. (*Taken in part from Canon Oakeley's Ceremonial of the Mass.*)

[1] "Genuflexion (the bending of the knee) is a natural sign of adoration or reverence. The faithful genuflect in passing before the tabernacle where the Blessed Sacrament is reserved, and on both knees when It is exposed. The early Christians prayed standing on Sundays, and from Easter till Pentecost, and only bent the knee in sign of penance." (*Cath. Dict.* p. 401.) Prostration is much earlier than genuflexion. Prostration is still prescribed for the Sacred Ministers before the Mass of the Presanctified on Good Friday and during a portion of the Litany sung on Holy Saturday morning. At an Ordination Mass the candidates to be ordained fall upon their faces during the chanting of the Litany; and at the Coronation Service also, while the Litany is sung, the Sovereign elect lies prostrate on the ground. "But the Good Friday prostration probably recalls an act of humiliation which was as habitually practised in the early Church as genuflexion is with us, every time that the Chief Pontiff and his attendants made their solemn entry into the sanctuary for High Mass. . . . It would seem that the Good Friday Service alone has retained unchanged a feature which eleven hundred years ago was witnessed at the beginning of every Mass." (Father Thurston's *Ceremonies of Holy Week*, pp. 4, 6.) To this day a Coptic priest in communion with Rome, says Mass without a single genuflexion. At his Mass a profound inclination takes the place of genuflexion. So late as the fourteenth century the celebrant made a bow (*inclinatio*) in token of adoration. He did not genuflect at or after the Consecration.

## Questions on Chapter XVI.

1. Why are lights used at Liturgical Services ?

2. What may be the origin of the Seven Candles at a Pontifical High Mass ?

3. May electric light be used at the Altar instead of candles ?

4. What is symbolized by the *kiss of peace?* What was the *Osculatorium?*

5. What is the origin of Prostration at the Ordination Service ? Is it seen elsewhere in the Liturgy ?

# CHAPTER the SEVENTEENTH.

## MASS FOR THE DEAD.

Mass for the Dead ranks amongst Votive Masses.

A Votive Mass does not correspond with the Office of the day; it is said by the choice of the priest, hence its name (*votum*). A Votive Mass may be said on all days except Sundays, feasts of double and more than double rank, and certain other days specially excepted.

Mass for the Dead may be said on a double provided the body be present. High Mass for the Dead is forbidden even in the presence of the body during the last three days of Holy Week and on all the great feasts of the Church.

Mass for the Dead is said (with the exception noted) first, when the person dies, or as the Latin phrase has it, *In die obitus seu depositionis*, which means any day that intervenes from the day of death to burial (*Depositio*—the putting away); secondly, on the third day after death, in memory, as has been suggested, of our Lord's Resurrection after three days; thirdly, on the seventh day, in memory of the mourning of the Israelites seven days for Joseph; fourthly, on the thirtieth day (Month's Mind), in memory of Aaron, for

whom the Israelites mourned thirty days (*Numbers xx.* 30); and finally, at the end of a year, or on the anniversary.

Special Masses for the Dead (said in black vestments) are provided by the Church in her Missal.

The rubrics of Mass for the Dead differ from the rubrics for the Mass of the living chiefly by way of omission—which we proceed to show.

## I. THE BEGINNING TO THE OFFERTORY.

The Psalm *Judica* is omitted. Writers on the Mass often assign the reason of the omission of the Psalm to its joyful character, out of place in a Mass where the Church mourns for the Dead. It may perhaps be more correctly stated that here as in other portions of the Mass we see a vestige of ancient usage—for during the first thousand years, if not more, the *Judica* was not said at Mass. And the Church saw no reason for its insertion in a Mass for the Faithful Departed. She left things as they were.

At the Introit the celebrant makes the sign of the Cross over the Missal, which is thought by some to extend to the Holy Souls, expressive of the Church's desire that the fulness of the Sacrifice of the Cross should, as far as possible, be applied to them.

The Introit for the Holy Souls is **Eternal rest give unto them, O Lord, and let perpetual light shine upon them. A Hymn, O God, becometh Thee in**

**Sion; and a vow shall be paid to Thee in Jerusalem; O hear my prayer; all flesh shall come to Thee.**

This Psalm in the mouth of the Holy Souls expresses their ardent desire to chant the canticle of praise in the Heavenly Jerusalem. God will grant their prayer more willingly, because it is His wish that "all flesh," all mankind, should be with Him in His Kingdom.

Next follow the *Kyrie Eleison*, Collects, Epistle, Tract, Sequence, and Gospel, all specially selected by the Church for a Requiem Mass. In that Mass the *Jube, Domne, benedicere*—pray, Sir, bless me—is omitted, as also the following prayer before the Gospel said by the priest at Low, and also by the deacon at High Mass—"The Lord be in my heart and on my lips that I may worthily and in a becoming manner announce His holy Gospel. Amen." The book is not kissed at the end nor is the prayer said, "By the words of the Gospel may our sins be blotted out." The thoughts of the Church turn solely to her dead. She omits all signs of joy and gladness. Since the Christian's holy death is a motive for joy and thanksgiving, *Alleluia* was formerly sung in the Roman Mass for the dead; and, as St. Jerome tells us, even at funerals. But now the Church banishes not merely all songs of joy, she even robs her High Mass of a portion of its solemnity by forbidding the deacon before singing the Gospel to ask the celebrant's blessing. She will not even allow a short prayer like the *per evangelica dicta deleantur nostra delicta*,—because it refers more to the living than to the dead.

## II. THE OFFERTORY.

The Offertory in the Requiem Mass deserves special mention, for there is much difference of opinion amongst learned writers as to its meaning. This Offertory is the only one which still retains its primitive form. It is composed of an antiphon, a versicle, and of the concluding words of the antiphon repeated.

Domine, Jesu Christe, Rex gloriae, libera animas omnium fidelium defunctorum de poenis inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum; sed signifer sanctus Michael repraesentet eas in lucem sanctam: * Quam olim Abrahae promisisti et semini ejus.

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of Hell and the deep lake; deliver them from the mouth of the lion: let not Hell swallow them up, nor let them fall into darkness; but let the Standard-bearer St. Michael guide them into the holy light which of old Thou didst promise to Abraham and his seed.

V. Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis quarum hodie memoriam facimus: fac eas, Domine, de morte transire ad vitam: Quam olim Abrahae promisisti et semini ejus.

We offer Thee victims, O Lord, and prayers of praise: mercifully receive them for the souls whose memory we are keeping to-day: grant them to pass, O Lord, from death to life: which of old Thou didst promise to Abraham and his seed.

It might seem at first sight from certain expressions in this Offertory that the Church means to pray for the salvation even of lost souls. **Deliver the souls of all the faithful departed from the pains of Hell and the deep lake; and the mouth of the lion. Let**

**not Hell swallow them up.** But the Church's doctrine is clear and distinct in *inferno nulla est redemptio*, in Hell there is no redemption. Nor is it the present usage of the Church to pray even for a mitigation of the pains of the lost. The damned have no share whatever in the prayers or penances of the faithful, nor do they derive the least benefit from the Mass. Theologians of note consider the above words as a prayer to save souls from perdition. This interpretation suits the plain meaning of the words. The Church is most cautious in her use of terms. She has a language of her own with a fixed and definite meaning. From her prayers we learn her creed. The Church in speaking of Purgatory does not use the word *Infernus*, which means the Hell of the damned. We find Hell used of three different places: (1) of the abode of the lost in everlasting torments, (2) of the Limbo of the Fathers, called Paradise by our Lord in the pardon granted to the penitent thief: "This day thou shalt be with Me in Paradise" (*Luke xxiii.* 43); (3) of Limbo, where the souls of babes dying without Baptism find a happy and eternal home. The Limbo of the Fathers was emptied of its prisoners by our Lord on Ascension Day, and therefore exists no longer. The place of merciful expiation by fire is not called Hell—the recognized name is Purgatory. Nor does the Church usually speak of Purgatory as death, in contrast to Heaven which is life. **Grant them to pass from death to life** does not, except by a forced interpretation, mean let them pass from Purgatory to Heaven. The state of the souls in Purgatory confirmed in grace, dearer to God than many of the blessed in Heaven, cannot be fittingly described as death. In the language of Scripture and of the Church, death and life are opposed, as are Hell and

Heaven. Nor is it likely that the Church would apply to Purgatory the very word *Tartarus*, which St. Peter applies to Hell in the well-known passage of the Second Epistle, where he speaks of the fallen angels: "For if God spared not the angels which sinned: but delivered them drawn down by infernal ropes to the lower Hell, unto torments, to be reserved unto judgment"—*rudentibus inferni detractos in* TARTARUM *tradidit cruciandos.*

Without violence to language we can easily interpret the Church's words in the Offertory of the Requiem Mass in strict accordance with her doctrine.

Cardinal Wiseman, following distinguished modern writers, reminds us that the Services of the Church are eminently dramatic. In her hands the past becomes the present. In her Office for Advent and Christmas she places the manger at Bethlehem before our eyes as if the Divine Babe had just been born, and in Holy Week she speaks of each incident in the Passion as if it were enacted that moment before us. The Church kneels in spirit, so thinks this great man, beside the dying beds of her children, and mindful of the tremendous risk, pours forth her earnest supplications for the souls whose fate for eternity is soon to be fixed; or to follow Father Suarez, more dramatic still, the Church represents souls at the moment of their departure from the body on their road to Judgment and begs for them the mercy of God. **Deliver the souls of all the faithful departed from the pains of Hell and the deep lake; deliver them from the mouth of the lion: let not Hell swallow them up.** The concluding words of the versicle—**fac eas, Domine, de morte transire ad vitam,** can be explained, without strain, to mean,—let them pass from temporal death, O Lord, to the glory of that existence which alone

deserves the name of life. (*Suarez in III. D.* 83. *s.* 1. *n.* 29, *quoted by Gihr on the Mass.*)

Instances might easily be quoted to show that this interpretation is in keeping with the Church's prayers for the departed in her Office, and in her funeral service at the grave. This method of prayer, as it has been well remarked, helps the dead and benefits the living by reminding them to prepare for death.

## III. FROM THE OFFERTORY TO THE AGNUS DEI.

From the Offertory to the *Agnus Dei* the Requiem Mass, save in the Collects, does not differ from an ordinary Mass. Since the eleventh or twelfth century the *Agnus Dei* in a Requiem Mass is slightly different. Instead of **Miserere nobis** after the first and second *Agnus Dei*, **Dona eis requiem** is said, and for **Dona nobis pacem** the Church ordains **Dona eis requiem sempiternam.** In the Ambrosian rite, which still holds in the Cathedral at Milan, after *sempiternam* the celebrant adds **et locum indulgentiae cum sanctis tuis in gloria** (and an abode of mercy with Thy saints in glory). Why this alteration in the Roman rite? St. Thomas teaches that the Church in her prayers for the dead begs for rest and not peace. Peace is the effect of rest, and before we ask peace for the Holy Souls we must first secure their everlasting rest. "The Sacrifice is offered not for the present peace of the dead but for their rest." (*S. Th. III. q.* 83. *ad.* 1.) For the same reason the

prayer for peace is omitted. The kiss of peace, or the *Pax* as it is called, is forbidden at the Requiem Mass, because, as some think, the kiss of peace is a sign of joy, and as such is out of place in a Mass where the thoughts of the Church are full of sorrow and pain for the souls yearning for God. A better reason is that the *Pax* was closely connected with the receiving of Holy Communion by the faithful. The *Pax* was, in a certain sense, a preparation for Communion. For centuries Communion was not given at Masses for the Dead. During that long period the kiss of peace was considered out of place. Permission for Holy Communion in Masses for the Dead is of comparatively recent introduction; and the Church, clinging as usual to ancient practice, omits the kiss of peace.

## IV. FROM THE "AGNUS DEI" TO THE END.

From the *Agnus Dei* to the last Gospel the rubrics are the same in Masses for the Dead as for the living; with these two exceptions—instead of **Ite Missa est, Requiescant in pace** is prescribed, and the priest's blessing is not given. *Ite Missa est* is not said because, says Benedict XIV. on the Mass (Bk. ii.), the intention in Masses for the Dead is to obtain their everlasting rest, or because it was not usual at this point to dismiss the congregation. Many remained to pray beside the body or to join in the Church's Office for the Dead.

Formerly it was customary for the priest to give his blessing in Masses for the Dead. This custom has now

disappeared. Benedict XIV. quotes approvingly Le Brun on the Mass (Vol. i. p. 588), who maintains that the reason of the omission of the priest's blessing is the Church's desire to deprive the Requiem Mass of all unnecessary solemnity.

Our knowledge of Purgatory is extremely limited. No Pope or Council has by authoritative utterance told us where it is, or how long the soul may suffer there, or has described to us the nature of its agony. The Council of Florence teaches that the souls in Purgatory are cleansed by pains; and the Council of Trent adds (*Sess. xxv.*) "that the souls detained there are helped by the suffrages of the faithful, and especially by the acceptable Sacrifice of the Altar." Mass, and especially Requiem Mass, is that "acceptable Sacrifice." It is the most precious gift we can offer on behalf of the holy souls. So far as the essence of the Sacrifice is concerned, all Masses are equal, but we should never forget that the prayers of the Requiem Mass are said in the Church's name and by the Church's order, and consequently secure special graces for the departed. The piety and devotion of the priest in any Mass may compensate, says St. Thomas, for the loss of this special grace.

PIE JESU DOMINE,

DONA EIS REQUIEM. AMEN.

MERCIFUL LORD JESUS,

GRANT THEM REST. AMEN.

## Questions on Chapter XVII.

1. What is a Votive Mass? When can Requiem Mass be said?

2. What is there peculiar about the Offertory in the Requiem Mass? Show how the Church's teaching concerning Purgatory is contained in it.

3. Why is the word *Requiem* substituted for *pacem* in the *Agnus Dei?* Why is the *Pax* omitted?

4. Why is the priest's blessing omitted?

5. State the special advantages of a Requiem Mass for the Souls in Purgatory. Can these advantages be otherwise supplied?

EVANGELICAL
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